THE COMMONWEAL

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PROGRESS OF THE CHURCH

ACCORDING to the figures compiled by "The Official Catholic Directory" for 1934 from the reports supplied by the dioceses of the United States, the Catholic population shows an increase in the last year of 54,191 over the figure reported in the directory for 1933. The figure now stands at 20,322,594. Of this increase no less a number than 49,226 has been gained through conversions. This figure is 8,955 more than the number reported in 1933. It is to be noted that each year since 1931 the number of conversions has greatly increased. In 1932 there was an increase of 741 more than the number for 1931. In 1933 the increase over the previous year was 957. In other words, in the last year the increase was numbered in thousands insteads of hundreds.

While there are seven more members of the hierarchy listed than in 1934, on the other hand there is a decrease of priests and seminarians—162 fewer priests, and 468 fewer seminarians. There was an unusually large number of deaths among the clergy. No reasons are given in the report for the falling off in the number of seminarians; but it is probable, we suppose, that the depression was responsible. The same cause no doubt was at work in the closing of the colleges, and of 33 parochial schools; but in spite of the depression 62 new high schools and 12 academies were opened, while attendance in the parochial schools increased by 54,451, and in high schools by 24,356. In all, there are 2,224,553 pupils in the parochial schools of the country; and 182,708 pupils in the high schools. The number of pupils attending private Catholic academies for girls and schools for boys is not given, nor are the college and university students listed.

There has been a loss of one orphanage, and the number of orphans cared for in Catholic institutions decreased over the previous year by 3,880. A home for the aged was also closed, but there was a gain of 19 Catholic hospitals, no fewer than 669 being now provided by the Catholics of the country—a conspicuously great contribution to the social service of the nation.

No doubt these statistics, and the others provided by the able publishers of the directory, P. J. Kenedy and Sons, will, as in previous years, be subjected to keen analysis by those who look to this

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annual report as a criterion by which to judge the progress—or, possibly, the slackening of the progress—of the Church in the United States. There has been an increase in the number of Catholics. Very good—but is the increase all that it should be? Now that immigration from Catholic countries has been shut off, or reduced to a mere trickle, is the Catholic population growing satisfactorily from natural causes, or not? That the growth of conversions is remarkably great as compared with all other years is self-evident; but is the total number what it ought to be—and, speaking hypothetically, what it could be if the apostolic spirit of Catholicism really permeated the whole body of the faithful? We raise these questions because past experience tells us that we may soon expect to receive letters from interested correspondents discussing them pro and con, and we wish to assure such letter writers that our columns are, as before, open to their views. For Catholics, nothing can be more deadly (except sin itself) than stolidly taking ourselves for granted, or than indifference to our growth, or our decline, as a corporate body. Nor is the subject of our gain or loss merely a matter of concern to ourselves as Catholics. If we gain, we exert an ever stronger influence upon the society of which we are a part; if we lose, the reverse, of course, is true. Now, we hold that the influence of Catholicism is necessarily beneficial, not only for those who confess it as a faith, but for others as well. It has a social, a cultural, mission as well as a purely religious one. During the past year, while the gains and losses of the Church recorded by the statistics of the directory were occurring, to what extent, we wonder, did American Catholics extend the influence of their faith to the minds of their non-Catholic neighbors?

Unfortunately—or perhaps fortunately—we do not know. There is no method of statistically measuring the force and the extent of intellectual and spiritual influence. Maybe, if there were such a method, it would prove a handicap rather than an aid. We might compile, with great labor, lists of reading circles, study clubs, forums, addresses on various subjects given to Catholics, or by Catholics to non-Catholic audiences, and make comparisons from year to year. Such lists and such comparisons would be useful, but could not really provide trustworthy answers to the main question, namely, is Catholicism waxing or waning, as a socially regenerative force, in the United States? Here again the only method of gaining light on that tremendously important question is through open discussion, and the clash of differing opinions. While perhaps no answer generally regarded as conclusive can be reached even by that method, such discussions are often fruitful in bringing forward practical ideas for new, or better, ways of promoting Catholic Action—and at least they furnish proof that Catholics are thinking about their corporate duties and responsibilities to society in general, as well as their first duties and responsibilities to their own souls, and to the interests of the Church organization.

Of course, these things are paramount. Unless Catholics as individuals are placing their own spiritual and moral progress before their intellectual and material interests, and placing the spiritual vigor of the Church as the mother of their own souls on the same plane with their highest aspirations for themselves, all their efforts to reconstruct society, to save the world from the poison of paganism now so virulently at work, will be useless. We of this paper, with all our keen interest in Catholic intellectual and social movements, and our conviction that Catholics should cooperate with such movements among non-Catholics when they are not antagonistic to principles acceptable to Catholics, believe very strongly that it is upon the greater growth of devotion within the Church that all outward action necessarily must depend to do good, and not harm, to really register gain and not loss. Is some measure of asceticism becoming more habitual among Catholics as individuals? Is the practise of prayer increasing? Are retreats becoming more general? Is the liturgical movement gaining ground? Is the mystical element in religion appealing more, or less, to American Catholics?

What do our readers think? We do not often deliberately talk about these things. We are not preachers, nor instructors, of the deeper powers of our faith. As laymen, we have deemed it to be our task to do what we could to discuss and cause discussion of those more general and exterior (but tremendously important) subjects which depend upon the primary things. For ten years, come November, we have followed our little plow in the vast field of Catholic Action. Facing the future, we realize that our task has become greatly more difficult, and also vastly more needed, by the sudden crash of western—including, of course, American—society, and the imperative necessity of rebuilding it. It must be rebuilt, it will be rebuilt—but will Christian principles be applied to that gigantic task in a measure sufficient to save the future generations from being placed under the yoke of some form of State absolutism, or Fascist or Communist tyranny? Here is another question for our readers!

So let us hear from you. What do you think about Catholic progress, or decline, in the United States, in the interior life as well as in the exterior manifestations? Help us to get closer to the realities of our position in this awful time of social crisis, and to make this paper more useful to you, and to the nation, and to the Church. Bring your own ideas to bear upon the great problems of reconstructing society on Christian principles.

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WEEK BY WEEK

"SO FAR as we are concerned," said Mr. Norman Davis, back from Geneva, and ending a lengthy conference with the President, "it is up to Europe to decide whether it wants to disarm." This statement means that no effort will be made by the White House to take the initiative at Geneva, where the deadlock between France and Germany has paralyzed all attempts to keep the number of doughboys from increasing. Several committees had urged that the United States alone could save the outlook for peace by intervening promptly and doggedly. When everything has been taken into account, we believe that the President's course will be proved the right one. Continental Europe is today in a virtual state of war. The flare-up of nationalist sentiment in Germany, in essence an unreasoning protest against the terms of peace imposed after the war, necessarily threatens the stability of the "system" erected by France on the basis of the Versailles Treaty. That the Germans have proved their own worst enemies does not alter the situation in any fundamental way. On both sides of the border, more armament is sought in the hope of buttressing argument with a show of physical strength. Popular sympathy is enlisted, for not the least reason because military service is viewed by large groups of men as an opportunity to find employment as well as a chance to get on. Here the example set by Soviet Russia has made a powerful impression. The favored status of the Red guardsman, who has more glory and food than his compatriots, is coveted by tens of thousands in other lands.

Peace in Peril

WERE the United States to attempt the rôle of mediator in so muddled a situation, any moves would almost certainly be interpreted as governed by prejudice and misunderstanding. Europe does not at present boast a public opinion vitally interested in the prevention of armament and able to express itself on the subject. A controlled press would everywhere repudiate any argument not in keeping with nationalist views. Indeed, there is reason to believe that the spokesmen for America might find themselves drawn into taking sides, so complex are the issues at stake and so hard to understand are the forces behind the scene. Partizanship would in turn have unfortunate repercussions in this country, where group animosities are now stronger than they have been for some time. These dangers impose so much caution that it is difficult to conceive of a peace plea having sufficient punch to achieve any results. Meanwhile the threat of actual war in Europe is not so acute as many imagine. There is noticeable almost everywhere a real lessening of imperialistic desires. A great deal of the arming is motivated by social aims—e. g., the political and economic value of military groups—and is circumscribed by limitations so great as virtually to preclude the use of war as a diplomatic instrument.

Trend of the Week

WHILE the advocates of silver were annoyed by the threat of an investigation into their private purchasing activities, the discussion in Washington gradually moved away from restoring the price level of 1926 by means both foul and fair to such questions as whether prices were not rising too quickly in so far as the products of basic industries are concerned and whether anything could be done to stimulate foreign trade. The first query does not as yet figure in any proposal for legislation. The second is behind Mr. Roosevelt's request for special powers to write trade agreements with foreign nations by granting tariff concessions up to 50 percent. Support came from many quarters, including Mr. Henry L. Stimson, former Secretary of State, who averred that the administration measure was a reliable preventive of export trade decline and "economic nationalism." Whether Congress will graciously assent to so drastic a shearing of its pet powers remains to be seen. The problem under immediate consideration at the Capitol is of course the matter of stock exchange regulation. Senate and House have differed concerning it, the first entrusting the important detail of supervision to a special commission, the second turning the job over to the Federal Trade Commission. The attack upon both proposed bills has been unusually violent, it being averred that in neither is there reflected practical awareness of how credit is actually fed out to private industry in this prosaic world.

Great Modern Art

ONE OF the noblest, sanest and possibly, to use a confused term, most modern of our American artists, Augustus Vincent Tack, is having two remarkable exhibitions in New York. One, at the Wildenstein Galleries on East 64th Street, is devoted almost exclusively to his abstractions. And what abstractions they are! Not the familiar mandolin with half a human eye, two or three shoe strings, a shred of a wall poster and a triangle or so. Nothing so common, so banal, so essentially stupid. Mr. Tack's abstractions are vast, transporting, symphonic. They are magnificent colorful symbols of the high romance of our sensuous gifts and the great grace of the spirit, that inward sight which is perhaps some pure form of the gift of the Holy Ghost, understanding. In fluent forms they show an extraordinary diversity of colors in one composi-

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tion without dissonance and in spite of their two-dimensional limitations and the sharp edges of the cloudlike colors achieve a rare effect of space.

THEIR harmony is of the essence of great things; it has their serenity, their lack of violence. They suggest that all things, both the disembodied, such as sound and pure ephemeral color in space, as well as the embodied and cogent, have a vital kinship with our humanity and are truly worthy of our love as God's creations and therefore like ourselves children of God, our "brothers" the sky and the sun and the clouds, as Saint Francis knew them. The opposite of this spiritual and at the same time sensuous and immediate vision, is the sense of violent, fragmentary immediateness, of jangling, warring time-space units of content. The latter is the chaos of dawning intelligence, or recessive intelligence; the former is at least an approach, we believe, to the Beatific Vision. Mr. Tack's panels suggest the lyrical impressionism of Twachtman spiritualized by the very absence of concrete representational forms; they have the emotional, stirring qualities of Odilon Redon's opalescent abstractions in color plus some wonderful suggestion of the infinitude. The concurrent exhibition is at the Leonard Clayton Gallery on East 57th Street and consists of forty drawings, principally studies for murals, and an oil, "At the Foot of the Cross." The drawings are all the work of a fine—very possibly time will prove a great—artist. The painting recalls that Mr. Tack went through an experimental stage with pointillism but that, as the *International Studio* said of him, his scholarship kept him out of excesses and that he profited by the discipline of portrait painting. To complete the report of the humanness of this painter who does not shirk grandeur, it might be said that his two drawings of Agnes are wholly delicate, charming and simple, rich with authentic notes of the girl's personality and her youth.

DOUBLY strange is the news of the discovery of the deserted town of Parkwood in North Carolina. There is the strangeness that always touches the imagination from these abandoned shells of man's life with his kind, regardless of what cause it was destroyed that life: the strangeness we feel in Goldsmith's Auburn, in Kipling's "red, dead city," in the ghostly survival of Pompeii. Concentrated and powerfully evocative, the emanation of the past that rises to stir the mind from even an antique robe, or an ancestral chair, reaches us from these dead yet undying places. But Parkwood has another strangeness as well; a practical strangeness that has nothing to do with the imagination's overtones. Why was this place not generally known about, being only a few miles from the main highway? Its name is known—where are the records that tell its history? What was it that emptied the whole town so suddenly forty years ago—the interval fixed by the moldering letters still in the post-office boxes—that none of its inhabitants took their belongings with them? Stores, houses, the town hotel, its register open on the desk, the machine-filled millstone factories whose product is described in an old handbill in one of the attics as having "a better cutting edge than any stone yet found"—all are as they must have been at the town's last moment of full life. If the people died of the plague, where are their bodies? If they followed a Pied Piper, where is their legend?

Carolina Town

A TRUE word, and of course a familiar, was that spoken by the Reverend Paul Blakely, S. J., associate editor of *America,* in addressing the recent Catholic Club communion breakfast. Father Blakely said, in brief, that the failure of Catholics to live up to the faith they profess is a most powerful actual cause of prejudice against the Church: "A sinful man can in one month undo the work that has taken the righteous individual a lifetime to build up." Familiar, to repeat, these sentiments are; but for all of that, do we ponder them, realize them, lay them to our hearts as much as we should? It has sometimes occurred to us that, in our country in particular, the very situation which, by forcing us to react positively against a non-Catholic environment, produces a robust and growing Catholicism, also produces a subtle danger for us of complacency and self-excuse. It gives us an easy label for all critics, a convenient channel into which we can divert all blame. There are certain things which we know work wrongfully against us: occasional malign ignorance, prejudices, flare-ups of bigotry. The danger is that—sharing the universal instinct of man to exculpate himself—we may tend to ascribe to these things all the hostility and opposition felt or expressed toward us. The matter is not so simple, as Father Blakely indicates. Much criticism is directed at Catholics because they deserve it: because they are oppressive or corrupt or bad citizens or poor neighbors or immoral or shiftless. Perhaps we are criticized more severely than others for our failings and sins—but what Catholic will dare to complain of that? Moreover, it is a kind of compliment: whatever else may be unknown about us, it is known that our professions are high. Fair enough, then, that we be judged by them. Let us remember this, and it may help us to remember the full service we owe in every thought and deed, and the grace which is ours for the asking to help us perform it.

Something to Remember

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NATIONAL EMERGENCY COUNCIL

By OLIVER McKEE, JR.

With most NRA codes in effect, the success of the plan will naturally depend upon the extent to which its provisions are observed. The "chiseler" is above all the foe of the employer who abides by the rules. In the following paper Mr. McKee describes the workings of the National Emergency Council, a central supervisory organization set up by the President in order to coordinate the work of the several agencies and to examine projects suggested as aids to national industrial recovery.—The Editors.

IN PERSONNEL and payroll a David in stature compared with the recovery Goliaths, the National Emergency Council established by President Roosevelt several months ago has become, as his administration enters its second year, a clearing-house for long-range federal planning projects. Five Cabinet officers and the chiefs of the key recovery agencies compose the membership of the council, with Frank C. Walker as executive director. It meets at the White House every two weeks, reporting directly to the President, who has evidenced from the beginning a keen interest in its work. Little publicized, finding but infrequent place in the newspaper headlines of the day, the council nevertheless has wielded a vast influence in shaping New Deal policies, and its members familiar at first hand, as they are, with the economic problems over the entire recovery front, have as a body a perspective broad enough to fit the council, better perhaps than any other group to control national planning after the battle for recovery has been won.

Both to deal with the emergency, and to achieve a greater measure of social justice, the Roosevelt administration created many new federal agencies. The "alphabetical" units cover a wide range of governmental activity, and their controls reach out into many directions. Mr. Roosevelt quickly saw the need for coordination and the elimination of overlapping of effort in the emergency agencies. There were conflicts both of authority and of purpose. As in war, speed and quick action were the primary considerations. It was far more important to place the recovery battalions in their firing positions quickly than to delay until there could be complete coordination between all the elements of the advance.

Too busy with larger questions of policy to direct in person the coordination of recovery efforts throughout the country, President Roosevelt turned the job over to the Emergency Council, an assignment which included not only the elimination of duplication of effort, but a settlement of questions involving conflicts of authority between administrators, and the crossing of purposes. The aim, in a word, was to create a smooth working machine out of the many individual recovery units. This has required not only a coordination in Washington, but in each of the forty-eight states. The council appointed, early in the year, a director for each state, who serves both as a coordinator of all state recovery activities and as a liaison officer between the state and the federal government in Washington. Coordination having been achieved, the Emergency Council has recently addressed itself to more important objectives. General supervision of NRA compliance and enforcement is one of these. Most of the industrial codes of fair competition have been approved and are now in effect. Compliance and enforcement will henceforth determine the measure of the success of the NRA, as an instrument of reemployment, and as the charter for a new era of cooperation between industry and labor. Lip-service loyalty to the Blue Eagle may not prevent violations of the spirit and letter of the recovery codes which, if numerous enough, will nullify the progress made by those who have given to the NRA the fullest measure of cooperation. Herein lies a real threat to the success of the NRA, corner-stone of the recovery program. State directors will have charge of compliance in their respective territories, and instances of non-compliance, or specific violations, will be reported to the National Council in Washington, or to headquarters of NRA or both. Federal authorities hope to keep court or other legal action down to a minimum, and every effort will be made to secure compliance by voluntary action, and through the intervention of the appropriate code authority. Persistent violators may be dealt with, if Washington so decides, either by referring their cases to the Department of Justice or to the Federal Trade Commission. State directors of the Emergency Council have no assignment more difficult, and none more important, than that of NRA compliance and enforcement.

Critics aplenty profess to see in the consumer the "forgotten man" of the New Deal, because of the drive of the NRA and A.A.A. for higher commodity and other prices. To meet any lasting criticism on this score, the Emergency Council has taken steps to assure adequate consumer representation, in each state. State directors have been instructed to give special consideration to the interests as consumers. The council has recently created a consumers' division which plans

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to organize a number of local consumers' councils on an experimental basis. These will be generally known as County Consumers' Councils and will number about 200. They may be increased in number later. As its primary functions each council will serve, first, as an agency for considering consumers' complaints against unduly high prices; second, as an agency for distributing accurate information locally concerning the NRA and its effects on consumers; third, to provide a forum through which consumers may become articulate on matters affecting national recovery and, fourth to assist in the development of a more economical and efficient distribution of goods to the consumers. The question "Who is the consumer?" is not easily answered, for most persons are both consumers and producers. Nor in all communities has it been possible to recruit a group broadly representative of consumers as a whole, for many so-called consumers' representatives will be found to represent a single economic interest. The county councils nevertheless represent an important advance. Now that the codification of industry has practically been completed and the NRA passes from the organization and trail-blazing stage, consumer representation becomes vastly more important in 1934 than in 1933, for if consumers have too many complaints over high prices, if they feel that the NRA has placed a burden on their shoulders without any compensating gains, the popular reaction will carry with it a potential danger to other elements of the recovery program. Hence the emphasis which the Emergency Council has placed on adequate consumer recognition in each state, and the protection of the consumers' interests.

The council has been busy in other directions. It aims to provide a national clearing-house of information, through which the citizens in each state, county and town receive for the asking, accurate information about the recovery agencies and the services they render. The state director is the central distributing point in each state for the dissemination of information about the recovery units. The council's Washington headquarters has recently published a manual, which will be revised and kept up to date, covering the emergency recovery agencies and facilities. In the official words, this is a "simplified textbook of federal activities which will enable every citizen to use effectively, speedily and directly the emergency services which the government has established." Not only this, but the council has prepared charts of each individual government department bureau and independent establishment, with a master chart, designed to trace the various lines of authority, and it has opened an information agency in Washington which will direct visitors through the maze of Washington to the appropriate bureau or department. The chart of government activities, with its breakdown of the various lines of governmental effort, closely parallel in many instances, may provide the basis for a later reorganization of the federal government by the President, along simpler lines, a reorganization that will eliminate existing duplication of federal activities.

If the National Council and its state offices offer to the American people an information service on the manifold operations of the emergency units, they are no less useful to the federal authorities in Washington in giving a complete picture of what is going on in each state at any given time. State directors submit to Washington regularly detailed reports on unemployment relief, on the progress of the P.W.A., C.W.A. and so on, with bulletins covering the economic progress of their respective sectors. The President and his high command in the capital are thus enabled to tell easily the weak spots in the recovery picture, as they may exist at any given moment. Other statistical and economic reports lie regularly at the hand of the President, but those of the state directors have a special value, in telling him what he probably wants to know most — the actual progress of recovery in each state, in terms of reemployment, NRA compliance, increased purchasing power and so on.

In the hands of professional politicians, concerned only in retaining in power the party in office, the National Emergency Council, with its chain of contacts reaching down to each county, might become a powerful political instrument. If this happened its effectiveness as a recovery and planning body would be impaired, if not destroyed. Those in charge of the council happily have made a point of keeping politics out of the organization. The list of state directors contains Republicans as well as Democrats, and some have not previously been actively identified with any political organization. In his instructions to the state directors, set forth in a personal talk at the White House, President Roosevelt issued a pointed warning against the injection of politics or partizanship into federal relief. Said the President, on that occasion:

> We have heard a good many charges and allegations that have been made in regard to relief work—the same kind of charges that were made when I was governor of New York—charges that politics were entering into the use of public works funds and of emergency relief funds.
>
> I want to tell you very, very simply that your national government is not trying to gain political advantage one way or the other out of the needs of human beings for relief. We expect the same spirit on the part of every governor of every one of the forty-eight states and on the part of every mayor and every county commissioner and of every relief agent. I would like to have the general rule

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adopted—that no person connected with the administration of this $400,000,000 will in any single case in any political subdivision of the United States, ask whether a person needing relief or work is a Republican, Democrat, Socialist or anything else.

Established to coordinate and make more efficient the recovery agencies, the Emergency Council is now ready to enter the larger field of national planning. As the country looks back at the worst of the depression, as the clouds lift to show brighter economic skies, the Roosevelt program enters a new phase, that of planning for the future, the formulation of a program designed to cushion the downward impacts of the business cycle, and maintain the economic life of the American people at a more even level. Planning projects of vast scope are under consideration in Washington. One of these calls for federal impetus for new housing, both urban and rural, designed not only to rehabilitate the construction industry but to overcome the deficiency in housing so marked in many sections. Other projects include the transplanting of stranded industrial populations, the taking out of cultivation of vast areas of marginal or sub-marginal lands, power developments for which T.V.A. is the model, the experimental laboratory, reforestation, slum clearance, enlargement of the subsistence homesteads program, the decentralization of industry, and the development of new crafts and industries to help in the solution of the problems of technological and other unemployment. And there are many others.

The Emergency Council has placed under its microscope most of the projects which may find later a place in the Roosevelt program for permanent planning. No group in the federal government, it may safely be said, has as broad a perspective of American life and its problems in 1934 as the National Emergency Council. Its membership includes the five Cabinet officers who deal most directly with national economics—Secretaries Ickes, Wallace, Roper and Perkins and Attorney-General Cummings, representing the legal department of the government. Associated with these are Douglas, Director of the Budget, Chester Davis, A.A.A. Administrator, Harry Hopkins, Federal Director of Relief, Hugh Johnson, head of the NRA, John H. Fahey, chairman of the Home Owners Loan Corporation, William I. Myers, the governor of the Farm Credit Administration, Garland S. Ferguson, jr., chairman of the Federal Trade Commission, and Mrs. Mary H. Rumsey, the Adviser on Consumer Problems. And back of the council, ready to assist in the contribution of ideas or fact, stand the technical experts, statisticians, Brain Trust members, and others who are shaping the New Deal's vision of the America of tomorrow.

National Planning hereafter will be one of President Roosevelt's major objectives. Social and economic reforms must be geared to a chart, intelligently framed, and comprehensive in scope. It must cover all the elements of national life, and must take into account the moral character of the American people, as well as their physical and economic needs. "National Planners" is not the official designation of the members of the Emergency Council, but the council, none the less, has become the federal government's Planning General Staff, as the nation stands at the threshold of a new era in its history, the era of a planned economy.

PROPAGANDA AND THE WRITER

By ROBERT McDONOUGH

THE MOST fashionable controversy of recent time has been the attempted critical resolution of art's relation to social phenomena, of the artist's putative function as a publicist. Of necessity, this controversy has involved a definition of the artist's real and ideal position in society. The fact that the debate has been inconclusive should surprise no one who has some acquaintance with the general philosophical background of American writers, imaginative or critical. One numerically important division of intellectuals earnestly believes that the artist and his public differ only in degree of structural refinement from the sea-gull and other dull fauna; another cannot make up its mind to anything and muddles along dogmatically damning all dogma for so much a word. Then there are those who will grudgingly admit the soul, only to refuse to consider the implications of such an admission. Last, and I hope not least, may be found the Catholic intellectual group. The "naive" Catholics, to employ an epithet currently favored, vouchsafe a measure of dignity to the artist and his audience. To expect this motley crew of thinkers and essayists to agree on definitions, to follow an appointed logic to a common conclusion—this, I am afraid, is to overstep the bounds of reason in the name of optimism.

"The Little Russians of the 'New Republic,' " to echo Donald Davidson, "propose to degrade the arts into instruments of class warfare"; Lewis Mumford sees the artist as a sort of glori-

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fied sociologist, bent on having us live sane lives in model houses; Granville Hicks, arch-foe of pessimists, pessimistically sees no hope for the writer who hasn't seen the light that John Dos Passos so fortunately saw from a Harvard window; Allen Tate, an Anglican voice from a Methodist wilderness, prefers the poet who forgets his reaction to what he reads in the newspapers while composing elegies to the dear, dead past; and T. S. Eliot epigrammatically damns the Marxians for suppressing a great deal of the data and being ignorant of all the rest, only to suggest the celebration of George V, the Archbishop of Canterbury and the poet Dryden. It is really a pity that one cannot dispose of one's opponents by so effortless a means as the foregoing: the formula for ridicule is easily learned, and the product often passes for profundity.

Joseph Wood Krutch has reported his conversation with Sergei Eisenstein in which the No. 1 genius of the cinema disclosed a Marxian tablet to the effect that the Soviet artist labors to destroy art. Asked to explain this fascinating paradox, he said, in effect, that the capitalist writer writes to comfort those whose lot it is to live among the manifold frustrations attendant on the private ownership of the means of production; the Marxian, on the other hand, having allied himself with the proletariat, works for no other purpose than to advance the dawning of the Communist paradise. With Karl Marx everywhere the recognized prophet, the satisfactions previously arrived at only in the artist-prodded imagination will depend from every bush for casual picking; and propaganda, having achieved its goal, will thereupon be consigned to the discard. His is a pithy presentation of the case; and a satisfying one, provided materialistic monism appeals to you.

If it is agreed that something must be espoused, what sort of cause is espousable? Surely, a great number of the poetical asses represented in D. B. Wyndham Lewis's "The Stuffed Owl: An Anthology of Bad Verse" owe their strange immortality to the fact that they chose poesy as a vehicle for the expression of their views on the necessity of personal cleanliness, the wisdom of crop-rotation, and the celebration of Dr. Harvey's theory as to the circulation of the blood. Does literary genius necessarily understand political, theological genius? Is the editor of the *New Masses* an authority on natural theology as well as a master of invective? Should the Brain Trust idea be carried into novel writing? Dr. de Kruif and Sinclair Lewis turned out "Arrowsmith"; what might not an intellectual amalgam of M. Maritain and Sigrid Undset produce? Is it possible to discover some writing which does not to an extent reflect the author's prejudices on the social, economic or ethical latencies of the particular bit of life drawn up in the net? Finally, has there ever been a truly passive impressionist critic? (The question deserves no answer.)

Propaganda, the term, is dangerous to handle. In too many minds is it associated with the spreading of emotions of race-hatred, mealy-mouthed pleading for the universal dissemination of recipes for abortion, and other shady governmental or personal pursuits. When one hears the word one cannot help imagining some underground apartment wherein several plainly unwashed persons are for some nefarious reason concocting thinly disguised directions for doing away with one's parents to be circulated among wayward boys who aren't allowed to stay out later than eight o'clock of an evening. The term does not need another definition; it must be somehow stripped of its evil associations. One wonders how much good it would do if it were noised about that the term had an origin both innocent and Catholic: *Congregatio de propaganda fide,* Pope Urban VIII's congregation for the sending of missionaries to the heathen. And it must not be thought that everyone who writes propaganda is a propagandist: Keats was careless whether "Endymion" made England a land of neo-pagans, and his statement of the identity of truth and beauty was characteristically romantic and personal; but for all of this, his work may be considered propaganda, in the sense that it functioned as such. I am also reminded that all that is written as propaganda does not necessarily serve the author's first intention: the reader may be insufficiently perspicacious, or, as in the case of most of Swift, the propaganda may have become meaningless with the passage of time.

The Catholic artist and critic has maintained a conspicuously dignified silence throughout the controversy. I think that the reason for this is not hard to find: by definition the Catholic writer writes as a Catholic would; and his product is, for good or ill, Catholic propaganda. The writer who is only incidentally a Catholic—who writes whatever is currently likely to guarantee him a large sale among those naturally hostile to the Church—is a literary prostitute and deserves the critical treatment reserved for such.

Of course, there are all degrees of propaganda: for example, Owen Francis Dudley and Morley Callaghan have attacked the problem of faithfully depicting a Catholic priest from radically different points of departure. A widely-circulated Catholic monthly outlines its editorial requirements in this manner:

> Catholicism may appear as a theme, atmosphere or motive in the stories, which should be wholesome. Unpleasant or criminal themes are not wanted. Stories illustrative of morality, good manners, high ideals, or humorous situations have always fared best with the judges of previous years.

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One could hardly expect Sigrid Undset or Evelyn Waugh to thrive while so limited; nor is there any need for so shackling them. The quotation, I need hardly say, is from a publication which consciously dedicates itself to an unsophisticated segment of Catholic America.

A great deal of nonsense has been written about propaganda and its posthumous effect on an author's reputation. In "Eight Victorian Poets," F. L. Lucas has this to say of two eminent representatives of that age:

> Both . . . seem to me pure poets damaged by being too much honored as prophets in their own country. In consequence they were led more and more to preach, where they should have sung. The mantle of Elijah was thrown upon them: under it they lost their vision and their heads. Donne was wiser, who wrote lyrics in his youth and sermons in his old age; and so, instead of muddling the two, made great literature of both.

This should be unequivocal enough to suit anyone: propaganda has been thoroughly discredited. The critic, however, employs his next paragraph effectively to pull his punch:

> This conviction of their own importance as thinkers may have helped them as well as hindered; if it led them to believe in such nonsense, it may also have helped them to believe in themselves, and so to accomplish much that "we half-believers in our casual creeds" cannot. . . . Even a flimsy banner may be better to fight under than none at all.

But what, I ask, of those whose banners are nothing if not substantial? Tennyson and Browning—for they are the Victorians—certainly fought under flimsy banners. Their optimism was based on such spurious fundamentals that it seemed a little silly long before they were laid away in Westminster; and the dust of the reaction that they played no small part in provoking is still in the eyes of too many of us. If I may say so, they placed their poetic coin on the wrong horses. William Morris played safe by venting his social spleen outside the realm of literature, in which sphere he "was driven by his age to legend, where he found men living untrammeled under the God-possessed skies." Francis Thompson, whose talents were perhaps relatively slim, won the day by synthesizing his art with a cause and a philosophy which, whatever its other merits, was not at all subject to the blighting siroccos of fashion. Consequently, the "Hound of Heaven" is as worthy of praise now as the day it was written. So with Dante and Crashaw.

The quality of the thing propagandized, then, is extremely important if the artist feels some obligation to posterity. And the artist must also realize that he is primarily an artist, avoiding the easy descent to didacticism and tract-writing. (The previous sentence needs elucidation, I know. Messrs. Tate, Cowley, Eliot and Wilson can supply this.) If he looks to his art, he need not worry unduly about present sales and future critical acceptance. So enormous is the field for the Catholic writer that more and more non-Catholics are discovering it: Willa Cather is the first example that comes to one's mind. And the remarkable popularity of "Anthony Adverse" might possibly be construed as evidence of a vast public willing to invest in a book which contains propaganda that an uncritical mind would consider Catholic. If one knew just what to conclude, I imagine that one might cite "Days without End" and Philip Barry's "The Joyous Season."

As Hilaire Belloc never tires of pointing out, the only considerable debate of the past few centuries is that between the proponents of spiritualistic dualism and the upstart apologists for materialistic monism. There lies the cosmic cleavage; all the other antitheses are beside the point. But no discussion can linger for any extensive period at so metaphysical a summit; and some debaters are so incapable of achieving the abstract that they must exert themselves to turn the argument into an exchange of abuse. Still more confusion is added by those who give lip-service to one side, only to sell out to a third party for the sabotaging of every attempt on the part of man to rescue his species from the certain destruction of those who turn to the worship of images, stricken or fleshly. Until the obscurantists have been treated in a manner differing only in Christian humanity from Odysseus's clearing of another place, the position of honest men will continue to be that of beggars at their own board. The trumpet has called; let us pray that the Catholic artist is within range of the challenge.

Minor Prophet

. . . But they were bearded, they were old,
And fiery-eyed, and had great fame,
And what they had to tell they told
With words of terror, words of flame.

You will alter the fashion, some,
Sitting there upon your tree,
Shapely and slight, the first to come
Up from the south, the first to be
Lifting high in a land of frost
A voice to startle all who hear,
And men will remember something lost,
And something that is drawing near,
Till all men's hearts will lift and swell
The way buds do in a sudden spring,
And for their lives they couldn't tell—
Hearing you sing, hearing you sing—
If this be prophecy, or the thing!

DAVID MORTON.

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IS LIBERTY A LOST CAUSE?

By GEORGE N. SHUSTER

LIBERTY is the only thing for which America has found great symbolistic utterance. It is practically also the only thing most of us remember from our study of the national history. To lose it would mean the sacrifice of our most illustrious and stimulating ideal. But have we any way of determining what this ideal is in the concrete? Or are we at least able to tell what it is not? Most of us would, I suppose, be willing to grant that few paradoxes could so ill be spared as that which says that the defense of freedom is possible only through the surrender of freedom. In war as in chess, liberty of action (and therewith a chance to prevail) is attainable solely through subordinating all the men to a ruler and ruthlessly sacrificing them to protect him. A football team exists for the sake of the ball-carrier; a political party functions when it elects a leader. And in the strict sense all the normal peace-time relations of humanity justify the acceptance of no other principle. We should be the most hopeless of slaves if there were nowhere any obedience.

These statements have only to be made in order to be taken for granted—with modifications. The most important of these modifications seem to be two: individualism, or the maximum grant of personal power to do one's work independently of legal and social constraints; and mass desire, or the propulsion of demands sponsored by large groups who feel in some manner oppressed or underprivileged. Perhaps "liberty" is the rhythm of the drama enacted by these verities. At any rate, they must be properly defined before "liberty" has any meaning.

Individualism is not something a man evokes out of himself. It is a privilege granted by society to those whom it expects will serve it better for having been left alone. Thus an endowed research worker is a person absolved from the normal routine of the shop or laboratory because he promises to unearth useful information. A writer is a human being paid to sit apart from the group and take notes. The "capitalistic" economy freed the merchant and entrepreneur from restrictions in order to develop an industrial and business initiative deemed valuable. In like manner the modern individualist properly so called is one permitted to hold and preach his own formula for the conduct of life because society no longer believes that a satisfactory general formula has been found. Of course in some ages these privileges are so commonplace that they are taken for granted, while in other ages they are very rare. But they are always dependent upon the conviction of society that they are serviceable to it.

Mass desire, on the other hand, is the inevitable correlative of individualism. This last never entirely lives up to its bargain with society. It harnesses a great deal of energy, whether physical or intellectual, but is constantly tempted—is sometimes even driven—to keep a goodly share of the product for itself. Thus the student in quest of knowledge never gives back to the world at large all that he has learned. Some of the treasure does trickle out to the masses. But scholarship as such tends to become and remain the property of a small group of intellectuals. When the cleavage between this group and the masses grows too wide (as it no doubt was at the time of the Reformation), the masses revolt in one fashion or another. More important doubtless is the fact that the captain of industrial enterprise never gives back all that he earns. He returns some of it. No matter how many stones we may be tempted to throw at the capitalist, the fact remains that but for him and his initiative the world of today would be far poorer, hungrier and nakeder than it is. But after a while he is found with *most* of the tangible profits in his possession. And when the cleavage between industrialist and masses grows too wide, the masses rebel in one member or another.

These definitions seem correct. And if they are right, we appear to be living in a time when the relationship between masses and individuals is a state of war. There is fighting all along the line, as a matter of fact. While the major emphasis is understandably enough placed on economics the struggle concerns virtually every aspect of human activity. We shall select finance, culture and religion as the three domains in which the conflict rages with especial violence and obviousness.

In the United States, the mass attitude toward financial leadership is governed by the wish to regain what has been lost. Millions of people have been forced to surrender jobs, part of their wages or salaries, savings, investments, homes, property. They believe that these misfortunes are due to the inexpert and dishonest leadership of bankers entrusted with the custodianship of their money and labor. They hold that permitting such men to retain their wealth and power is not only unfair but deeply and malignantly evil. Therefore millions believe that the government—or society—ought in some way to take from the wealthy and corrupt the money on which the poor can feed.

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The mass attitude toward culture is characterized by a growing irrationalism. The belief that reason can find solutions for most difficulties, through slow and laborious study, is waning. Confidence in mysticisms, in experiments and in broad sweeping assertions is growing. The people clamor for action rather than thought. Men who have studied least are listened to most. I predict that if Mr. Roosevelt should be threatened with defeat in 1936, he could stave it off by ousting Professor Tugwell and putting Father Coughlin in his place. Whether that would be a good thing is beside the point here. It is merely obvious that Professor Tugwell is an intellectual while Father Coughlin is not.

The mass attitude toward religion is likewise changing. Large numbers of people profess to feel that the churches are not teaching doctrine needed today—which means of course that the churches are not saying what the crowd wants to hear. In a little while the old statement that "religion is the opiate of the masses" will be up-to-date again. The necessary individualistic inlay of religion—the setting apart of men for the pursuit of sanctity, the preaching of a kingdom not of this world, the avoidance of judgments on matters on which religious insight does not throw any light—is encountering the angry opposition of throngs who want Divine sanction for their appeal against suffering and injustice.

So far so good. We shall now suppose it became possible for the masses to subordinate finance, culture and religion to their desires. What would be the primary result? All questions of political action apart, the consequence would necessarily be the drying up of the sources from which leadership springs. Society emancipates the individual for the sake of the initiative he is to manifest. That is a rule as ancient as history. The moment it ceases to be applied, life becomes static. That is perhaps why Socialism is found in retrospect to have been so weak and unproductive. It has harnessed all its followers to a class and a theory. The singular resultant egalitarianism creates a vacuous monotony, once the incentive supplied by individualistic creators (Marx and the rest) is lost. And that is also why, incidentally, the necessary mechanics of the Church go hand in hand with never-ceasing spiritual vitality. The saint is always an individualist, set free to scale perilous spiritual crags alone.

Modern mass desire is instinctively aware of all this. It therefore attempts to solve the problem of leadership by sheer force. Communism and Fascism are ideological crucibles in which majorities seek to mold and harden their masters. Of course there are great differences between the two. The pattern of Fascism is essentially Latin; the pattern of Communism is essentially oriental. The first seeks to deduce political reality logically from a military ideal; the second endeavors to erect a throne for the prophet. Fascism is concerned in extremely vital and emotional ways with the past. Communism's deepest and more virile concerns are with the future. Mussolini and Hitler talk incessantly of what their peoples have been; Lenin spoke only of what his nation was to be.

Yet when everything has been said and done, Communism and Fascism are fundamentally alike in that they attempt to create leadership by popular fiat and therewith end the services of individualism. Allegiance to Hitler, for example, means professing faith not merely in a man but also in a code of ethics and a philosophy of life. And what else does allegiance to Lenin or Stalin signify? Many enthusiastically accept this ordinance of unity. They feel that no price is too great to pay for the grant of mass desire.

We need not criticize them here. We may even grant that the sentiment is laudable. But we cannot afford to overlook the central issue: what is to take the place of individualism? True enough, this is proved greedy, vile, lawless, and destructive of the general well-being. The picture which the contemporary revolutionist draws of mankind is to a large extent correct. Even so the query remains: how are we going to get the advantages of individualism without individualism? How is mankind to follow a way onward if no pioneers are set free?

Russia's Bolshevist revolution ended the tyranny of the czars, but it also ended (as we are beginning to see) the greatness of Russia. Hitlerism removed the onus of an inferiority complex from Germany, but only stubborn and heroic resistance has thus far kept it from crushing the life out of German industry, culture and religion. Fascism has kept order in Italy, but it has added nothing to the contribution made by centuries of Italian life to the progress of the world. All these movements have no meaning for America excepting that they posit concrete revolutionary goals for mass desire.

Can we do any better? Can we reconcile the cheated masses to a regenerated individualism? Nobody knows, and nobody ought to be venturesome enough to assert that as a people ordained to the service of liberty we can choose the right road. But we can try. We can preach not merely to the masses, but also to the individual. And perhaps we can carry on.

It is probable that groups who favor extremist action in this country are not aware of grant of police power which Communism, for example, would require. The notion of what a Red Army would mean in the concrete is singularly undeveloped among left-wing idealists one meets and knows. A dictator needs to be looked square in the eye.

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GREEK MEETS GREEK

By MICHAEL EARLS

FOR A priest of national prominence to administer a public reprehension upon a nationally prominent layman, the cultural code of charity should be the very first page in the manual of controversy and bless with its curative tones the grand finale. See how that vigorous doctor and defender of Truth, the dear Saint Paul, outlined the code for the Corinthians, and through them, for all good Christian gentlemen. Charity, said he, listing its manners, is not puffed up: charity is patient, is kind: rejoiceth not in iniquity, but rejoiceth with the truth.

This exquisite code of mannerly rhetoric has operated in countless controversies through the centuries. Is not Newman's "Apologia" a classic—that *magnum opus* which grew out of Newman's kindly protests to Kingsley's unwarranted assertions and sneering innuendoes? And at the close of the last century how benignly did Cardinal Vaughan invite St. George Mivart to return to reason and revelation! Poor Mivart, thinking himself rich in his smatterings of biology, was prating about things that far transcended the conclusions of his laboratory: he was puffed up. But charity is patient, charity is kind; so was Cardinal Vaughan, in his earnest admonitions to the errant scientist. And when their correspondence was published, the world of editors eulogized the urbane efforts of the Cardinal and condemned the petulant tones of the scientist. Again, almost in that same year, President Eliot of Harvard took occasion, in a discussion about systems of education, to fling in some erroneous and unwarranted aspersions on the Jesuit "Ratio Studiorum"; and when Father Timothy Brosnahan with delicate and charitable approach, inquired for an explanation and verification of the aspersive remarks, a controversial correspondence followed. The secular critics in the academic journals (see Harry Thurston Peck in the contemporary *Bookman*) placed laurels around the affable patience and scholarship of Brosnahan but encircled the Eliot responses with thorns of rebuke—snobbish, sciolistic and provincial. And so the Pauline culture endures; charity dealeth not perversely, but rejoiceth with the truth.

Another instance in which a distinguished priest had to read an admonitory lecture to a distinguished layman was also marked by the curative culture of charity. Even historically it is one of the most unique episodes in American literature. The priest was the Reverend John Boyce (1810-1864), the layman was Orestes A. Brownson (1803-1876), both of them distinguished in talents and zeal for the Kingdom of God on earth. Father Boyce somewhat obscured his name and fame by the constant use of a *nom de plume,* Paul Peppergrass. He is the author of three worthy novels, one of them, "Shandy M'Guire," as well known abroad as in the United States. While pastor of St. John's, in Worcester County, Massachusetts, he lectured in many large cities. Brownson, editor of the famous *Quarterly Review* and lecturer, having passed through various phases of Protestant thinking, in 1844 arrived logically at the door of the Catholic Church, and entered. In the new light of the Faith, his zeal and talents were intensified, his theories in philosophy and religion and in principles of government became more clarified, and were propounded with unabating vigor. But whereas his spirited apologetics were of the first rank in scholarship and sincerity, he lacked the Newman manner. He was impatient with what he may have called the subservience and obsequiousness whether of German extraction in the Middle West or of Irish in the East, of his fellow Catholics, toward the vagaries of the sects: *neo-converti,* he addressed the *non-convertis* with sledge-hammer methods, offering no latitude to interpretations or explanations on a dogma such as *Extra Ecclesiam nulla salus.*

Lest I overstate this point, let me give the words of his devoted and scholarly son, Henry F. Brownson:

> The Catholic body in the United States was at that time largely composed of men and women of the laboring class, who had emigrated from a country in which they and their forefathers had suffered centuries of persecution for the Faith, and had too long felt themselves a down-trodden people to be able to lift their countenances with the fearless independence of Americans; or, if they were better-to-do, feared to make their religion prominent, and extended to those of other faiths the liberal treatment they hoped for in return. It was Brownson's first labor to change all this. . . . He resolved to stand erect; let his tone be firm and manly, his voice clear and distinct, his speech strong and decided.

Brownson's intrepid earnestness and ability in defense of the Faith merited and obtained glorious tributes, approbation, for instance, from the Plenary Council in Baltimore in 1849, and from Pius IX in 1854. On the other hand, many among the clergy and the laity desired to correct the forbidding and perhaps harmful tone of the animadversions. And this was the scene-setting for the entrance of Father Boyce with his curative admonition to Brownson. Conversant with the writings of the great apologist, and especially with the Brownson reviews of the Boyce novels,

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the priest must also have had many *viva voce* hours with the great layman, for Brownson's sons were studying during those years at Holy Cross College, where both Brownson and Father Boyce were frequent visitors, and on which an early article had appeared in the *Brownson Quarterly*.

Now, then, on with the play. Texts: (a) the novel, "Mary Lee," by Boyce, alias Paul Peppergrass; (b) a critique of the novel in the *Quarterly Review,* by Brownson *ipse*. *Dramatis personae:* (a) Father Brennan, a typical Soggarth . . . Father Boyce; (b) Dr. Horseman, an editor (disguised as a Dr. Henshaw in the second edition of the novel) . . . Dr. Brownson.

Father Brennan had patiently observed that the editorial Doctor, yet but a novice in the Church, saw her doctrine only in its severest aspect, her dogmas and anathemas the only signs of her divine power, while the gentle and delicate operations of her spirit on the hearts and minds of men were entirely absent from his views:

> Without the least pity for those who had grown up in the midst of hereditary prejudices against Catholicity, or compassion for those who would have willingly embraced it, if they could only see their error, he consigned all who were beyond the pale of the Church, all, without exception, to unutterable destruction. . . . Such was Dr. Henshaw. His head was Catholic, but his heart was that of a pagan philosopher, unfeeling as a stone.

Henshaw in an aside against the importance of the tender offices of the Sisterhoods, observes:

> Intellectual men need intellectual treatment; your Sisters of Charity and others have done much in their own way; but there is need of men who like myself endeavor to defend truth and combat error by means of that very philosophy and logic and theology you seem to think of so lightly. Each in his own sphere, sir, is an old adage.

Father Brennan, with the earnest tone of friend and pastor, replies:

> But you mistake me, Doctor, if you think I disparage one or the other as means of conversion. I merely say that you overrate them and give too little credit to the grace of God and the influence of example. Like the majority of converts, you seem to think that nothing has been done in the Church toward the conversion of heretics until you joined it, and that in the ardor and freshness of zeal you are expected to make up for the neglect. A grievous error indeed, Doctor, and if unchecked it might lead to lamentable consequences. Instead of studying like a child the primer of the Church, learning therein the thousand helps to salvation, the thousand beauties to be found in her ceremonies and pious observances, you leave all such little things to the ignorant, and jump at once into the higher region of dogma. . . . I willingly admit, Dr. Henshaw, that you are a very able writer, and in your department of letters you have very few equals. But the greater your abilities, the greater the danger both to yourself and the Church—to yourself because of an inordinate pride such talents are apt to generate; and to the Church, because your non-Catholic readers may mistake your productions for fair specimens of the true tone and spirit of Catholicity. I cannot help telling you that so far you have presented the Church in a repulsive attitude.

Emphatic indeed are these direct and severe allegations; but under the veils of fiction, charity, which covers a multitude of sins, covers likewise from the public gaze the person implied. Brownson could readily know who was addressed in these several censures; but he was not denounced *nominatim;* he was protected in the sanctuary of charity. The first edition of the novel, serial chapters in the old *Metropolitan Magazine,* contained a Dr. Horseman as the object of these correctifying admonitions; and subsequently when "Mary Lee" appeared in book form, several of the caustic phrases and delineations were changed or deleted. For the student of this out-of-the-way literary episode, it may be well to add here a note from personal knowledge about the reason for the change of tone and names in the novel. In the little village of my boyhood, a hamlet in that mid-century which was in the pastoral care of Father Boyce, resided an old English Catholic family, in whose home the visiting pastor from Worcester was wont to celebrate his "monthly mission"; and from the old gentleman of that household I heard in after years that Bishop Fitzpatrick, whose diocese was entire New England, had called Father Boyce's attention to "the change of heart" in Brownson, and suggested that the severities attached to the Horseman characterization be mitigated and kindly redressed. Hence the half-and-half Henshaw bowed the whole-souled and clamorous Horseman from the state. And Henry F. Brownson fifty years later wrote these filial words in the record:

> Brownson had not been many years in New York before the influence of those Catholics with whom he mainly associated was perceptible in the tone of his writings, in the milder and almost conciliary attitude toward those not of the Faith, which led many of his old admirers to fear he was becoming a liberal Catholic.

Finally, the high light in this hidden chapter must be set upon the magnaminity of Brownson in his review of the reformed edition. Charity is not provoked to anger, thinketh no evil, dealeth not perversely. The cordial hand of friendship was extended by Dr. Brownson to Father Boyce; the gracious smile glowed like a benediction. What word but nobility equates the earnest request of Brownson to have the censuring severities returned to the book, even for the sake of better art in the novel. He wrote in the *Review:*

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In the work, as originally published in the *Metropolitan,* we had another Yankee, Dr. Horseman, who in this edition, we regret to see, is converted into a Scotsman, Dr. Henshaw, and from a Yankee to a Scotch reviewer. The change is no improvement, and mars the artistic merit of the book. . . . Who was intended to be shown up under the name of Dr. Horseman was no secret, and the motive for showing him up was obvious enough. The editor of this *Review* had the honor to sit for Dr. Horseman. There were, also, two or three points of actual resemblance between the editor and Dr. Horseman. Dr. Horseman chewed tobacco, and this editor sometimes, also, chews the weed; Dr. Horseman wore gold-bowed spectacles, and the editor also wears gold-bowed spectacles; Dr. Horseman spoke in a gruff, harsh voice, and the editor's voice is said to be a deep bass, and not very musical. These three points served to identify the original especially since it was added that the picture was the portrait of a Yankee Catholic reviewer, there being but one such reviewer in the world. The motive also was plain. . . . He wished to rebuke the editor's indiscreet zeal and earnestness in insisting on the doctrine that out of the Church there is no salvation—a doctrine quite incompatible with the false liberalism some Catholics affect; and finally, to prejudice him as much as he could in the minds of Irish Catholics. Now here were motives enough, and fair motives, too. An author had the right to show up his reviewer, to rebuke indiscreet zeal and misdirected earnestness, and to warn his countrymen against one whom he regards as their enemy. Mr. Peppergrass did it in Dr. Horseman as well as he could, and really made one or two hits, which we have enjoyed, and said one or two things, though in rather an ungracious tone, which we have endeavored to profit by.

Now by changing Dr. Horseman into Dr. Henshaw . . . the author's satire loses its edge. Except to those who remember Dr. Horseman, Henshaw is nobody . . . The author had no occasion to make any change on our account. . . . His implied apology would have been amply sufficient, even had he really offended us, which he did not. So here is our hand, Father John, only give us back our friend, Dr. Horseman; and remember for the future that Jonathan can bear with good humor a joke, even at his own expense, if it lack not the seasoning of genuine wit.

Surely, there were giants in those days, who had learned with the Corinthians from Saint Paul that even to speak with the tongues of men and of angels, and yet not to have charity, was to become merely sounding brass and a tinkling cymbal. Charity cultivated its ground in Corinth and in Rome and in New York, in every *urbs,* and around the *orbs.* Thus a chapter in literary history was written: the case was finished, Catholic culture had spoken.

DR. JOSEPH O'DWYER

By JAMES J. WALSH

TOWARD the end of February the Society for the Prevention of Asphyxial Death did a very nice thing when it dedicated the banquet that closed its sessions to the celebration of the fiftieth anniversary of the publication of Dr. Joseph O'Dwyer's first article on intubation. The good doctor had seen in his service at the New York Foundling Hospital a number of deaths from asphyxiation, that is suffocation, in infants suffering from diphtheria, and he set himself the task of working out some form of apparatus that would relieve the condition and if possible save the infants' lives. After six years of the most careful study of the anatomy and pathology of the affection and a faithful pursuit of trial and error in apparatus, he succeeded in fashioning a tube that could be inserted into the larynx and retained there and that enabled the infant to breathe in spite of the presence of the swollen mucous membrane. He thus saved an immense amount of suffering not alone in the children but particularly in their parents and those who had to watch them toss and gasp hungrily for breath while the inflammatory process in their larynx gradually shut off respiration and brought asphyxiation with it.

Dr. O'Dwyer was thus the apostle of a great movement now being organized to save victims of asphyxiation, of whom there are nearly 50,000 in this country every year. Asphyxia is one of the major causes of death, taking its place not far from cancer and heart disease. It occurs in infants as the result of the birth process, in adults in connection with carbon monoxide poisoning and in older folks in connection with illuminating gas either from accident or from suicide. What O'Dwyer accomplished in the saving of life and suffering in one form of disease is a striking example of what may be achieved by similar study and patient investigation on the part of those who are interested in the reduction of the mortality from all causes of asphyxiation.

Curiously enough when Dr. O'Dwyer announced his discovery and invention at the Academy of Medicine in New York it was not received with good grace. The Greeks in the older time had made some efforts to prevent asphyxiation by "canalizing the larynx," as Hippocrates said, and then had given it up. The French about a century ago had made an attempt along the same lines but it had not proved successful. When O'Dwyer made his announcement, some of our most prominent specialists in children's diseases declared that it was quite impossible for them to be persuaded that the larynx could tolerate a foreign body like a tube for any length of time. They were quite confident that he was exaggerat-

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ing entirely the significance of what was accomplished and that very probably that mental state which has made so many medical conclusions false, "the will to believe," led him to think that he was making successes though the vast majority of his cases must have proven fatal.

Dr. O'Dwyer, who was of a sympathetic nature and a sensitive disposition, was much disturbed by this unfavorable reception accorded his paper. He invited his critics to come to the Foundling Hospital where his work was done and see for themselves. After they had done so, they quite handsomely took back their criticism and declared that Dr. O'Dwyer had made a very significant advance in a very important field of medicine.

What had happened to O'Dwyer was exactly what had happened to a number of other important discoverers in medicine and surgery. Harvey lost one-half his consultant practise as the result of the publication of his work on the circulation of the blood, these narrow-minded physicians being sure that a man who announced that the blood went rushing around the body, as Harvey did, must have something the matter with his judgment. When Auenbrugger applied percussion to the chest, even distinguished physicians in Vienna declared that it was all nonsense. So a number of them did when Laennec announced the invention of a stethescope, and of course Jenner had to see his great invention of vaccination caricatured by the suggestion that the putting of animal substances into the tissues of human beings would cause them to grow horns and tails if not also develop other exclusively animal characters.

Buffon once said that genius is an infinite capacity for taking pains. There is no doubt at all that from that standpoint at least O'Dwyer was really a genius. He began with very simple apparatus which proved to be inefficacious and gradually advanced step by step until his tubes represented very exactly the size and shape of the larynx in children of various ages. The tubes were also a benefit in certain chronic cases of laryngitis with tendency to contraction in adults, and they are still used for that purpose and also not infrequently in the diphtheria of childhood.

O'Dwyer's invention after a time attracted a noteworthy amount of attention in Europe. That was before the day when our faithful study of appendicitis and our discoveries in the realm of gynecology called attention to the fact that American physicians and surgeons were doing original work of high order. It was rather the custom to say in Europe that American doctors were overhasty in their conclusions as to the value of discoveries. A number of medical and surgical visitors to this country asked to be introduced to O'Dwyer in order that they might secure information at first hand as well as training in the use of the tubes with their positors and extractors.

O'Dwyer himself attributed not a little of his success in the perfection of his intubation instruments to Sister Irene, the Superioress of the Foundling Hospital who had provided him with every opportunity for the pursuit of his investigations and encouraged him in all that he was doing. There is at the Foundling a memorial tablet to Sister Irene which shows how highly she was appreciated by the members of the medical staff. The scroll reads:

> A tribute to the memory of Sister Irene—to the Sister Superior who secured friends and funds for the building of the largest foundling hospital in America.
>
> To the sweet-souled woman, the friend of the foundling and the fallen, to the best friend any medical board ever had, this tribute is presented with their sympathy to the Reverend Mother and the Sisterhood of the Sisters of Charity, by the Medical Board of the New York Foundling Hospital.

Fortunately Dr. William P. Northrup, who had been Dr. O'Dwyer's colleague for a score of years at the Foundling, lived on to be present at the dinner in his honor fifty years after the first announcement of his invention, to repeat what he had said about O'Dwyer shortly after the inventor's death:

> What the world knows of O'Dwyer is his genius as an inventor, his achievement in adding a great operation to the equipment of the profession, and thus making the most conspicuous real contribution to medical progress within the past fifty years. This the world knows and has acknowledged. To us there is another and a pleasant duty to testify that with his genius there is all that goes to make a man. His home life, his religious life, his civic life, his professional relations with both colleague and patient, his hospital relations, were such as befit a high-principled man. As highly as we esteem him as an inventor and a genius, as well as a medical practitioner of wide knowledge, as much as we valued his superior medical judgment, we would write upon the monument of his achievements, "O'Dwyer, the Man."

Spring Fever—Foreign Periodical Room

Now for a happy hour's dreaming space
They do not roam;
The proud or pitiful of every race
Forget misfortune and the foreign place
And are at home.

Though elbow touches elbow, far apart
Their spirits stand;
Each worn Odysseus, without glass or chart,
Compass enough within his homesick heart,
Reaches his land.

JEAN BATCHELOR.

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SEVEN DAYS' SURVEY

The Church.—Demonstrations of faith brought forth by the nineteenth centenary of the Redemption are recorded for posterity in a documental motion picture that has recently been completed. The views of the pilgrim groups at Rome, each following a cross borne by prelates—North and South Europeans, Arabs, Indians, Chinese, Japanese, African Negroes, Australians and North and Latin Americans—are a most effective demonstration of the real universality of the Catholic Church. * * * This summer 10,000 teachers and assistants are to instruct the 250,000 children in this country's religious vacation schools. According to the Rural Life Bureau of the National Catholic Welfare Conference, which is sponsoring the movement, "there is still crying need for many more of these schools." * * * His Eminence Cardinal Hayes, Archbishop of New York, has approved and endorsed a Catholic Interracial Mass Meeting to be held at the Town Hall on Pentecost Sunday, May 20. Sponsored by the Laymen's Union, this gathering of white and colored Catholics will be addressed by distinguished clerics and laymen. * * * Apparently the recent erroneous press dispatch from Berlin, that 600 German Lutheran pastors had formally petitioned the Holy Father for admission into the Catholic Church, was based on a letter of last fall asking His Holiness whether Protestant communities who might want to join the Church in a body might retain their former pastors after they had been ordained priests. * * * Miss Mary Hawks, past president of the National Council of Catholic Women, was recently re-elected for a four-year term to the Bureau of the International Union of Catholic Women's Leagues whose 500 delegates of thirty nationalities recently met in Rome. * * * In a sermon at the golden jubilee of the London Oratory, Archbishop Goodier pointed out that the Catholics in England have increased threefold in the last fifty years. Founded by Saint Philip Neri toward the end of the sixteenth century, the Oratory was brought to England by Newman in 1847. At the annual meeting of the Catholic Truth Society in London it was announced that a Catholic Film Library would be established to provide films for school and parish gatherings.

The Nation.—By a vote of 253 to 106, the House last week agreed to all the provisions but one of the conference report on the new revenue bill. This bill, originating in the House, provided for tax increases next year of $258,000,000, principally through plugging holes in existing levies. The Senate thereupon added sharply to the estate taxes, continued the capital stock and excess profit imposts, eliminated consolidated returns and wrote in a provision for income tax publicity expected to discourage tax avoidance. These brought the measure up to $417,000,000 more revenue than is being collected this year. The provision eliminated by the House, was a 10 percent addition to federal income taxes. * * * William Green, president of the American Federation of Labor, called on President Roosevelt to put through Congress legislation establishing a thirty-hour work week for all industries, citing that while 3,000,000 had been reemployed under the effect of the codes for industries, 10,000,000 were still unemployed and represented an unproductive drain, either through charity or taxes levied on the solvent, unless they are to be allowed to starve to death and go shelterless. On the day previous, the Durable Goods Industries Committee issued a statement warning the National Recovery Administration against blanket increases in code wages or reduction in hours, declaring that these would so impede business recovery that there would be new unemployment rather than reemployment. * * * New York City real estate taxes for the first half of this year, were $24,000,000 ahead of last year's returns; a total of $178,796,585. * * * A house-to-house canvass of 7,000 families in seven large cities, conducted by the United States Public Health Service and the Milbank Memorial Fund, revealed hospitalized illnesses increased from 1929 to 1933 by 33 percent, home calls by physicians decreased 15 percent, hospitals had to give 50 percent more free services and about 61 percent of doctors' calls were free to families classified as "poor."

The Wide World.—Japan's "Asia for Asiatics" drew protests from London and Washington. Speaking in the House of Commons, Sir John Simon declared that a "satisfactory" explanation had been received meanwhile from the Japanese Foreign Office, which went on record as recognizing the validity of the nine-power treaty stipulating the rights of foreign nations in China. Washington merely stated that the Ambassador at Tokyo had delivered a "conciliatory but firm" reminder that the United States believes in international law and therefore questions Japan's right to abrogate agreements affecting American interests. * * * Peace work abroad is severely handicapped by the drop in the value of the dollar, reports the Carnegie Endowment for International Peace. The officers asserted that about all they could do just now was to offer "good-will and friendly advice," yet even these came so high in 1933 that $50,000 was allotted from an emergency appropriation. * * * Spain witnessed the formation of a center minority government—always a critical move in European politics—leaning heavily on the Right for political support. Ricardo Samper Ibañez, a "dark horse," became Premier. * * * The Goebbels-Rosenberg attack on the Catholic press was carried a decisive step farther when the *Koelnische Volkszeitung,* perhaps the most important religious daily in Germany, was ordered to suspend publication for a week. This paper is the personal property of Herr Hackelsberger, Catholic industrialist, who is the only former Centrist elected to the "national Reichstag" last November. * * * Turning hermit, Admiral Richard E. Byrd went to live at a

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Weather Base 123 miles from the official headquarters of Little America. At the latest writing he had completed a month's sojourn and was engaged in digging a variety of tunnels through snow drifts piled on and about his shack.

* * * *

A Quiet May Day.—All signs to the contrary notwithstanding, May Day turned out to be little more than a series of demonstrations carefully watched by dense arrays of police. In New York there were two parades, the Communist line of march being considerably more ardent and vocal than that of the Socialists. Banners in every form and shape registered protest against hunger, capitalism, retrenchment, Hitler and war. Many sections—Cuban, Chilean, Irish workers, etc.—flaunted labels designating ties with a variety of homelands. The Socialist crowd was exemplary for good nature and smiles, notwithstanding the fact that the engineering failed to function adequately. Abroad, Paris was expected to be the scene of violent disorders. But according to the dispatches nothing more serious happened than some firing on police detachments by random groups of Communists in the *ceinture rouge* of suburbs about the city. Moscow paraded the Red army; Hitler crowded 2,000,000 workers into the Tempelhof airfield and treated them to an address in praise of National-Socialism; in Vienna there were only minor incidents to report. There was some trouble in a number of provincial Spanish towns, Cuba and southwestern France. More sanguinary is the news from India, where hundreds are said to have been injured in a series of clashes. Perhaps the most important single result is the demonstration of unwillingness on the part of the masses to risk futile and bloody assaults on "the system." This, adequately supplied with police, was obviously master of the situation during 1933.

Liquor and the Law.—Joseph H. Choate, jr., director of the Federal Alcohol Control Administration, issued a report on April 29 covering the activities of the liquor industry, legal and illegal. Lawful plants in the country already have a theoretic capacity of 270,280,034 gallons of spirits a year, and this capacity is now being raised 40,000,000 gallons higher. This figure does not include industrial alcohol, some of which is used in blending. Of the total, 240,259,500 gallons is for whisky, 17,117,000 for gin, 8,486,816 for brandy, and 4,416,718 for rum. Director Choate estimated: "The legal industry will probably be able to supply, not only as much as it can sell under present taxes and bootleg competition, but as much as we used to drink before prohibition, as well as some storage for aging." But the illegal industry is even larger. During the first quarter of 1934 the rigidly cut prohibition staff seized 7,952 unlawful stills. All the stills the Department of Justice seizes in 1934 will have, it is conservatively estimated, a capacity of 271,623,080 gallons a year, and an actual output of 108,649,232 gallons. Furthermore the capacity and output of bootleg plants which escape notice is, of course, far greater. "It seems probable, therefore, that the bootleggers are now turning out from their stills alone, not counting smuggling and alcohol divertings, a quantity of spirits which cannot be much less, and may be more, than we drank before prohibition." And this quantity appears to be distinctly greater than the lawful produce of the prosperous spirits industry.

Straw Vote on the New Deal.—The publishers of the *Literary Digest* have just sent out the first million ballots of a nation-wide poll on the New Deal. Within the next few weeks 15,000,000 Americans will have an opportunity to express their approval or disapproval of the Roosevelt régime. All postage is prepaid and no signature is required; the ballot is exceedingly simple. The first question, "Do you approve on the whole the acts and policies of Roosevelt's first year?" is followed by two squares marked "Yes" and "No" with spaces for the straw voter's indication of his choice. The second question, "For whom did you vote in 1932?" has three possible answers, Roosevelt, Hoover or "Any Other." It is believed that the second will be invaluable as an indication of the shift in political opinion since March, 1933. Aside from the two checks or crosses required to answer these two questions, the voter is asked to "assist in tabulation by states" by writing the name of the state in which he lives. The citizens who will have this opportunity to register their opinion of the New Deal are the same cross-section of the nation that have forecast the nation's opinions so accurately for the last thirteen years; they engage in every form of occupation in every section of every state in the Union. To conduct the polls, 2,500 addressers and 300 assembling and mailing clerks are required; the ballots, envelopes and letters of instruction will consume 1,000,000 pounds of paper.

Filipinos Welcome Independence.—Meeting in joint session on May 1, the Philippine Legislature voted unanimously to accept the United States offer of independence as embodied in the Tydings-McDuffie Act which President Roosevelt signed on March 31. The Legislature also began preparations for the separate government of 1945; in the interim the Philippines will have a transitional commonwealth government with a Filipino Chief Executive. The joint session expressed "appreciation and everlasting gratitude to the President and Congress of the United States and to the American people." Filipino school teachers in national convention at Manila proposed that Governor General Frank Murphy become first American High Commissioner under the new régime. Rejoicing was somewhat dampened by American restrictions of Philippine exports to the United States. In 1932 the United States took the entire $60,000,000 worth of sugar exported by the islands as well as 95 percent of the $7,000,000 exports of cocoanut oil, the second largest export. On the same day that they joyfully accepted independence, the Philippine Senate and House passed a resolution protesting against the proposed American excise tax on cocoanut oil. In Washington, Pedro Guevara, Resident Commissioner of the islands, in officially advising the American Congress of the Philippine acceptance of the independence act, and expressing gratitude for the "birth of a new nation in the Far East," protested vig-

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orously against the cocoanut oil tax which tends to "defeat the very aims and purposes of the independence act."

"Days without End" in Dublin.—The recent presentation of Eugene O'Neill's "Days without End" by the well-known Abbey Theatre Players, who toured this country last spring, has caused differences of opinion which recall the play's reception in New York. For instance, *United Ireland,* organ of General O'Duffy's "Blue Shirts," hailed the play itself and the skill with which the Abbey Players handled it. After outlining O'Neill's story, the critic continues: "This was a difficult theme to convey without mawkishness, without ringing false, and above all as convincing drama. Eugene O'Neill succeeds as a master dramatic artist. It is the most profound and greatest play he has written." The *Standard* is less enthusiastic about this first European presentation of "Days without End": "Undoubtedly the play gives a finely drawn picture of the struggle between the noble and the base in human nature. A priest's part in bringing the conflict to an issue, appropriately at the foot of the cross, gets a sympathetic interpretation. The physical presence of the 'other self,' represented by a masked figure, is a grimly effective piece of stage-craft. Some may regret, however, that the author found it necessary to bring into such high relief the wretchedness of the background against which he throws his characters. In one scene particularly we find an ultra-modern lack of reticence, an unwholesome self-revelation, that must give pain to those who are not acclimatized to the atmosphere of New York's Bohemian quarter."

Saint Patrick in Music.—Before an audience described as "enthusiastic" by the New York *Times* critic, "The Triumph of St. Patrick," an oratorio by Pietro Yon, was sung for the first time on April 29. Mr. Yon is the well-known organist of St. Patrick's Cathedral, New York, and the performance was for the benefit of Catholic Charities, the appeal being made for which was symbolized by the presence of His Eminence Cardinal Hayes. The oratorio describes the boyhood, conversion and missionary labors of Ireland's patron saint. Of the music Mr. Francis D. Perkins writes in the New York *Herald Tribune*: "Mr. Yon's music reflects the sincerely devout spirit of the text; its dominating characteristics are tunefulness, conservatism and simplicity. The music impresses as thoroughly Italian, inspired in part by the great Italian masters of melody of the last century, and also by the music of the Church; its usually diatonic structure is influenced from time to time by Gregorian chant and ecclesiastic modes." Everyone seems to agree that the presentation was unusually brilliant, the values of excellent solo singing being particularly marked. Nevertheless many think the oratorio lends itself better than most such works to reproduction by choirs of moderate endowment.

Everybody's Philanthropy.—That Mr. Citizen is giving less away these days is stale news. Even large, wealthy universities have resorted to money-raising schemes which a few years ago would have struck trustees as exceedingly picayunish. But when one actually confronts figures making concrete how great the drop has been, the news becomes startling and quite unreal. Not a few meetings have been called to discuss the problem. At one of these, sponsored by a group which professed to be interested in "church and charity recovery," Dr. Robert E. Spear called particular attention to the government as a force "absorbing tasks formerly dependent upon voluntary service" and held that, however intense might be one's disapproval of the state as the supreme educator and philanthropist, the principle of the government's responsibility is bound "to affect radically the continuance of many of the agencies which have grown up in the past in these fields." Discussing methods now available to private instrumentalities of good work, he added that "the day of large gifts may be over." Income and inheritance taxes threaten to dampen the rich man's ardor for giving. The loss can only be made good by a "larger number of small givers." This method, said Dr. Spear, "the Roman Catholic Church has always wisely pursued, and all agencies will probably have to depend far more than they have done in the past on the multitude of small, individual donations."

Auxiliary Bishop of New York Consecrated.—In New York City, on May Day, the Feast of Saints Philip and James, the Most Reverend Stephen Joseph Donahue was consecrated titular Bishop of Medea and Auxiliary Bishop of New York. Bishop Donahue is only forty years old, and was born in New York City and educated there at a parochial school, then at Cathedral College, and the diocesan theological seminary at Dunwoodie. He held a scholarship at the North American College in Rome for five years and returned afterward to teach at Cathedral College. After a year and a half of this service, he became secretary to Cardinal Hayes. Bishop Donahue was also the pastor of Holy Name parish in New York where his three brothers and five sisters live. Cardinal Hayes, assisted by Archbishop Mooney of Rochester and Archbishop Mitty, Coadjutor of San Francisco, consecrated the new Bishop. In the procession there were also Archbishop McNicholas of Cincinnati, Archbishop Murray of St. Paul, forty-eight bishops, thirty-seven monsignori, nobles of the papal court, seminarians and students, Dominicans, Capuchins, Franciscans, secular priests, and prominent laymen, among whom were Alfred E. Smith and James A. Farley. First the papal bull was read, sanctioning the appointment, and then Cardinal Hayes made the examination of faith. The Cardinal commenced Mass at the high altar, and the Bishop-designate in a private chapel. Later they shared the same Host and chalice of consecrated wine. There was a special prostration before the altar as evidence of humility, and then the imposition of the hands and the anointment with holy chrism. Bishop Donahue offered the symbolic gifts of loaves and tiny casks of wine to the Cardinal, as priests did in the catacombs for service on the altar, and then he was invested with miter, gloves and ring. Finally he proceeded through the aisles, blessing the congregation.

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The Background of Wall Street.—When the Rayburn federal stock exchange control bill came up for debate in the House last week, congressmen were equipped with the final findings of the Pecora investigating committee. The report covered the business of the majority of New York Stock Exchange member firms from 1928 to August 31, 1933, and accounts of banks and all member firms on certain items. The majority firms analyzed showed a net profit over the period of $833,167,686, ranging from $349,100,478 in 1928 to a loss of $6,556,778 in 1932. Their total gross for the time, except for six odd lot houses, was $2,153,218,671, of which $1,502,751,275 came from commissions, $320,040,673 from interest charges, and $237,957,256 from the trading of members (which last has been most severely attacked). The percentage of margin to cash accounts rose from 40.8 in 1929 to 42 in 1933, while total debit accounts fell from 340,019 on July 31, 1929, to 269,915 on the same day of 1933. The extent of options (rights to buy shares at a set non-market price), which Congress deplores, is indicated by the fact that seventy-eight firms, seven member partners, and eighteen non-member partners held options on over 10,000 shares between 1929 and 1933. During the bull market of July, 1933, 10 percent of the total trading was done by members, who sold for their own accounts 4,546,348 shares and bought 5,360,262. Banks came into the survey by having loans on stock and bond collateral of $2,216,846,850 on July 31, 1929, and $1,308,494,000 on July 31, 1933. It was also shown that in 1929 banks made thirty-four loans, amounting to $76,459,550, to finance pools, and in 1933 two loans for a total of $950,000. The report in general is a unique survey of stock market technique and statistics.

Killings Increase.—Since 1900, homicides in the United States have increased 100 percent, according to an analysis of crime statistics made by Dr. Frederick L. Hoffman, consulting statistician, and published in the *Spectator,* insurance magazine. In thirty-one cities for which he had uniform returns which could be used as the basis of comparisons, he computed that the combined homicide rate per 100,000 population had increased to 10.7 in 1933, from 5.01 in 1900. Washington, D. C., and the larger cities of the South have the highest homicide rates, declares Dr. Hoffman, and he blames the condition on crime fiction, the widespread sale of firearms, and sensational criminal trials. He places the annual death toll by homicide in the United States at somewhere between 11,000 and 12,000. "It would appear," writes Dr. Hoffman "that blood-lust on the part of countless numbers of men and women in this country is reaching unheard-of proportions." Meanwhile, at this writing, the murderer and bank-robber, Dillinger, and various of his gangsters, continued to roam the West, preying on a poor Indian, in one case, for food and shelter, holding up gasoline stations and disarming policemen seeking to capture them.

NRA Hours of Work.—The steady trend in the United States for shorter working hours has been definitely accelerated by the New Deal, according to a survey in the New York *Times.* The provisions of nearly 400 NRA codes indicate that the average working week is now well under forty-eight hours. From 1890 to 1926 the standard working week in manufacturing industries fell from sixty to fifty hours. Of eleven main industrial groups in 1928, five had forty-five hour weeks and only three others were under fifty hours. Coal miners who had been working fifty-four hours a week at the turn of the century were then working forty-eight hours. Now under the codes, thirty industries have less than forty hours a week, approximately one hundred industries have a maximum forty-hour week, another hundred an averaged forty-hour week (that is, seasonal or job lay-offs and speeding-up, aggregate forty hours a week in the course of a year), and one hundred and fifty industries have longer hours. One permits as high as fifty-two hours a week and two others are at the peak with fifty-four hours. The latter represents a nine-hour day, six days a week; that is, from seven in the morning until five in the evening, with an hour out for lunch. The average forty-eight hour week represents the eight-hour day, six days a week; that is from eight in the morning to five in the evening, or seven in the morning to four in the evening, with a noon hour out. In the paragraph on "The Nation" in this section, reference is made to two outstanding and opposing opinions given last week on work hours.

A Hamiltonian Speaks on Trade.—Henry L. Stimson, Secretary of State under President Hoover, spoke over the radio April 29 on the necessity of foreign trade and the advisability of enacting the administration tariff bill which would give President Roosevelt flexible powers over trade agreements with foreign nations. He commenced by praising Secretary Wallace's pamphlet, "America Must Choose," then pictured the actual situation, and finally expressed faith in the Hamiltonian policies of individual enterprise and international trade. The war cut European farmlands by 50,000,000 acres and America added 40,000,000 to make up for this reduction. But now Europe has its 50,000,000 acres back in production, and if we do not export, we have from 40,000,000 to 50,000,000 acres producing agricultural commodities with no market. But Europe has a surplus of 100,000,000 persons who cannot be fed by her soil. In 1929 our export trade amounted to over $5,000,000,000 and in 1933 to about $1,500,000,000. Mr. Stimson believes a planned system which could arrange our economic life without international commerce would be inconsistent with our character, impossible to maintain, and would treat as permanent the temporary conditions imposed by the first great war after the full industrial revolution. "Conceivably they [the American people] might drift into a revolution, but that revolution would never produce a planned economy." Since commerce is now governed, not by permanent tariff laws, but by temporary restrictions, our government, through the President, should have the power to negotiate with the same weapons as other nations, and preserve our trade channels as well as possible during the present acute depression.

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COMMUNICATIONS

MARYLAND'S GLORY, OUR GAIN

Danbury, Conn.

TO the Editor: It was a pleasure to read the interesting communication of my friend, Mr. Charles C. Marshall, in the April 27 issue of THE COMMONWEAL, for I seem to see in it an indication that he is gradually entering into the spirit of the Maryland Tercentenary. As I recall his communications which appeared in the New York *Herald Tribune* two years ago, just after the anniversary meeting of the Calvert Associates, he did not seem to be able to find anything in connection with the foundation of Maryland that was worthy of any commemoration at all. It is now to be noted that he finds a significance of the Tercentennial Celebration that is worth celebrating. This cause of celebration he states is the "clement spirit of the Maryland settlers" which came about "not by law but in spite of law." As a student of Maryand history, however, I must go a bit further than Mr. Marshall. The spirit of the founders of Maryland was more than a spirit of clemency—more than a mere toleration. It was the spirit of real religious liberty. I do not abandon hope that some day Mr. Marshall will come to see this.

No one can seriously disagree with either Father Ross or Mr. Marshall in finding little evidence of the spirit of religious liberty in the so-called Toleration Act of 1649. This act, however, needs further interpretation and this must come as a result of the light afforded by contemporaneous English history. The second Lord Baltimore, who never came to this country, was walking on thin ice when this particular piece of legislation was drafted either by himself or by others with his apparent approval. I hope to elaborate somewhat on this in another communication.

In the matter of the controversy between the second Lord Baltimore and the Jesuit missionaries over land holdings, Mr. Marshall contends that the Jesuits were wrong in claiming that the English law of mortmain was expressly excluded from the Royal Charter. It seems quite clear to me that Mr. Marshall is mistaken rather than that the Jesuits were wrong in their position. He seems to infer that there was only one anti-mortmain statute—the Statute De Religiosis—and that this statute was not expressly excepted from the Charter. There were several anti-mortmain statutes and one of these was the Statute Quia Emptores Terrarum which was expressly excepted in Section XVIII relating to land grants. The first Lord Baltimore, who drafted the Charter, clearly intended that the English strictures against disposition of lands to charitable and religious uses should not apply to Maryland. The mortmain laws were wholly English, being dictated by local policy, and did not extend to Scotland, Ireland or the colonies.

Under Section XVIII Lord Baltimore and his heirs were given the right to convey property to any persons willing to purchase the same "to have and to hold" to such persons and their heirs and assigns in fee simple or fee tail and for term of life, lives or years. Later followed the abrogating clause in these words: "The Statute Quia Emptores Terrarum heretofore published in our Kingdom of England or *any other statute* (italics ours), act, ordinance, usage, law or custom or any other things, cause or matter to the contrary thereof, heretofore had, done, published, ordained or provided to the contrary thereof notwithstanding."

Mr. Marshall says that the exceptions in the Charter relate to statutes of sub-infeudation and not to any statute of mortmain. In discussions of this kind it is well to go back to original sources. The Statute Quia Emptores Terrarum was passed during the reign of Edward I, son of Henry III. Section III reads as follows:

"No feoffment shall be made to assure land in mortmain. And it is to be understood that by the said sales or purchases of lands or tenements or any parcels of them, such lands or tenements shall in no wise come into mortmain either in part or in whole, neither by policy nor craft contrary to the form of the statute made thereupon of late, and it is, to wit, that this statute extendeth but only to lands holden in fee simple and that it extendeth to the time coming and it shall begin to take effect at the feast of Saint Andrew the Apostle next coming" (Volume I, "Great Britain Statutes at Large from Magna Charta to the End of the Reign of King Henry VI," Runnington edition, at page 122).

The language of this statute as above quoted should remove any doubt as to the intention of Lord Baltimore in drafting Section XVIII of the Maryland Charter.

There has been no chapter of Maryland history that has been more misinterpreted than the controversy that arose between the second Lord Baltimore and the Jesuit missionaries. In the discussion that has ensued the Jesuits have invariably been placed in a false light. It has often been claimed and even by Catholic writers that the settlement of the controversy by the Jesuits surrendering the lands demanded by the Lord Proprietary, recognized the principle of the separation of the State and the Church. The final outcome meant nothing of the kind. It merely removed one great source of danger to Lord Baltimore—the anti-Jesuit laws of England—and prevented the Society of Jesus from establishing permanent institutions of religion and education on the basis of a principle that was thoroughly American. There was separation of State and Church under the rule of Lord Baltimore several years before the controversy arose.

No provision was made for the support of the Jesuit Fathers and they were obliged to look to the lands which were given them under the original conditions of plantation for their only means of support and for carrying on their work. The Jesuits who came in under these terms were entitled to not less than 28,500 acres. Of this they claimed only 8,000 acres. The second Lord Baltimore in preparing new conditions of plantation in 1641 evidently overlooked or disregarded the clause in the Maryland Charter prepared by his father which expressly excepted the statutes of anti-mortmain. In the conditions of 1641 there was one provision which did not

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appear in the record but has been preserved in the archives of the Society of Jesus at Stonyhurst, England. This provides that no corporation, fraternity or political body, lay or eccelsiastical, should acquire or hold lands either immediately or in trust without a special license, and that no person should give or alienate lands to any such society or trustee for any of the uses prohibited in the statute of mortmain (Browne's "Calverts," 100-110). This was a violation of the Charter and the Jesuits were well within their rights in the position they took.

The clearest exposition of this controversy was made by Father John La Farge, associate editor of *America,* in an article appearing in *Thought,* March, 1930. Father La Farge well sums up the whole situation when he says:

"In recent years it has been the fashion to represent the missionaries as 'medievalists' fondly clinging to outworn notions of privilege, while not envisioning the future development of the American republic. If any such distinctions are to be predicated, it would seem that by their insistence on the permanence of establishments for educational and charitable purposes, they were attempting to lay the foundations for what later years have pointed out as not only the condition for, but the actual source of, the highest type of progress in modern times. The wisdom and the need of such foundations have been unquestioned in this country from the time of John Harvard down. Had it not been for such restrictions the history of Catholic education might have had an extra century to its credit."

The spirit of the mission Fathers in surrendering their lands to Lord Baltimore is well exemplified in a letter written by one of them at the time. "Give us souls," he wrote, "and he can have the rest."

J. Moss Ives.

SCHOLASTIC PHILOSOPHY

West De Pere, Wis.

TO the Editor: In The Commonweal of February 16 there appeared a communication discussing the amazing ignorance of many university professors with regard to scholastic philosophy. The writer closed his article with the question: "What can be done to open the minds of American non-Catholic philosophers to the most living, the most rational, the only practical of all systems of philosophy?"

In every philosophy we may consider the system, the method, and the relation between the two. A false system of philosophy cannot rid itself of its errors except by a true method; but, to maintain its errors, a false method is invented. From the attempt to correlate a false system with an erroneous method, a third falsehood arises. This triple falsity is found in every erroneous system of human thought.

The best way to open the mind of men to the truth of scholastic philosophy is to teach them to reason according to facts and self-evident principles, in other words, to use a true methodology. Non-scholastic philosophers fail to abide by the facts of experience. Materialism, sensism, behaviorism, are all contrary to the facts of everyday experience. Such philosophers are influenced more by emotions from their hearts than by reasons from their heads. Their disregard for first principles leads them into countless contradictions. What they hold to be true in theory cannot be verified by the facts of experience. How many of them do reason consistently?

I know one university professor—and he is typical of a class of others—who denies the freedom of the will, but on many occasions, in and out of the classroom, he demands for himself "academic freedom" and more than once he has condemned the Catholic Church for being the enemy of freedom, especially freedom of thought. Is such inconsistency not the result of reasoning from the heart rather than from the head? If the will is not free, how can there be academic freedom? If the will is not free, how can the Catholic Church be responsible for strangling the freedom of thought?

Take another example. Mr. Durant Drake in his "Invitation to Philosophy" condemns the Catholic Church for "stifling free inquiry" (page 5). To prove this statement he quotes "from an encyclical of Leo XII" on the "infallible magisterium of the Church." He mentions the wrong Pope and does not indicate from what encyclical he is quoting. Scientific method! If he were anxious to know the facts, he would try to find out what is meant by the words, "authoritative magisterium of the Church," or at least refer to an authoritative book, e.g., "The Catholic Encyclopedia" or Windle's "The Church and Science." But he does nothing of the kind. His readers or students are to swallow his dogmatic utterances, "hook, line and sinker."

By the way, it always impresses me as showing distressing lack of knowledge when these educated men blame the Catholic Church for stifling free inquiry and strangling the freedom of thought. Did they ever read the French series of books "La Pensée Chrétienne" or Martindale's "Catholic Thought and Thinkers"? The Church has never forbidden anyone to think except those who are not fit to think. Moreover, the dogmas of the Church are not chains that hold the mind in slavery but wings that bear the soul to the regions of eternity beyond the limits of space and time.

On page 17 of the same book we read, "The Bible declares that the world was made in six days," and then the author begins to philosophize about astronomy and zoology. I do not know what teachers Professor Durant had in his younger days, but the exponents of the Bible whom I had the pleasure of hearing, taught their pupils that the purpose of the Bible is not to make us astronomers, mathematicians, physicists or biologists, but Christians; that the Bible does not teach how the heavens go, but how to go to heaven.

Let the rationalists shake off their irrationalism and cease to have recourse to "the flight from reason," and scholasticism—a philosophy based on facts and self-evident principles—will have a chance in the temples of learning where it is now taboo, owing to the ignorance of the educated.

S. Becker.

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THE MAJOR DOUGLAS DELUSIONS

Providence, R. I.

TO the Editor: "The Major Douglas Delusions," in THE COMMONWEAL for March 23, by Geoffrey Biddulph, is too sweeping a criticism. There must be some merit in any proposition that will bring from Reverend P. Coffey, S.J., the Irish economist, in the *Irish Theological Quarterly,* October, 1922, the commendation that "it [the Douglas Social Credit Movement] is found on examination to be in complete harmony not only with fundamental principles of natural justice, but with the traditional conception of the rights and duties, as well as the purpose and scope and limits, of capital-ownership."

The whole scheme is directed to attainment of the "just price." Quoting from an authoritative publication: "The measure of the just price laid down in the Douglas scheme is simple. The consumer should pay for what he consumes, and for nothing else; that is the just price."

But the same publication says: "The goods produced by industry as a whole are of two kinds, goods for ultimate consumption, and goods used in the course of production. The cost of both classes of goods enters into the price of one class only—those intended for final consumption. The consumer pays for all production, but neither consumes nor controls more than a part."

The first quotation relating to the scheme would be almost universally accepted. The second quotation needs some explanation.

In the industrial world men are producing consumption goods (commodities) and capital goods (factories, machines, etc.). It is only commodities that constitute compensation to the workers, for producing both consumption goods and capital goods. The workers, as a body, are supported by the consumption of their own commodities whilst they produce capital goods. The cost of new capital goods, although not yet used in the production of consumption goods, is made a part of the price of present consumption goods.

When the construction of capital goods is stopped or curtailed for a period, there is then not enough money available to the people generally to buy the quantity of consumption goods that ordinarily would be used to sustain the workers while building capital goods, because the price of commodities is set in anticipation of the quantity of capital goods that may be constructed; that is, the amount of commodities set aside for the support of workers while they are constructing capital represents the anticipated profit of capitalists (not necessarily industrialists).

When capitalists cease the construction of new capital, they tend to cease production even of commodities, because profit is not in the producing of commodities, which are perishable, but in the producing of new capital goods. We then have a surplus of unpurchasable commodities and a curtailment of production of commodities, with the resulting mass unemployment.

The Douglasites see this great flaw in capitalism and attempt to overcome it. They believe that the wrong is in making the consumer pay for any new capital goods by addition to the price of consumption goods. And while they seem to have sound ethical basis for their contention, that ideal is impossible under the present population growth. The best they can hope for is an adjustment of the amount of new capital, by reduction of the rate of interest, to the rate of increase in population; because the present must pay the economic cost of constructing the needed capital for the employment of new members of society.

The limitation of the objective of Major Douglas and his followers is well presented by Marx, where he says: "Only by suppressing the capitalist form of production could the length of the working-day be reduced to the necessary labor-time. But, even in that case, the latter would extend its limits. On the one hand, because the notion of 'means of subsistence' would considerably expand, and the laborer would lay claim to an altogether different standard of life. On the other hand, because a part of what is now surplus labor would then count as necessary labor; I mean the labor of forming a fund for reserve and accumulation."

Strange though it may seem, all that can be gained by capitalists under the present system is their custodianship of "a fund for reserve and accumulation" that must be turned into new capital to be used for furnishing means of employment and housing for an increasing population.

M. P. CONNERY.

SEVEN DAYS' SURVEY

Moline, Ill.

TO the Editor: The "Seven Days' Survey" is, I take it, intended to be a survey of facts for the guidance of your readers. You intend to have those facts stated correctly. May I, therefore, call attention to a slip in the issue of April 20, page 688?

"Dr. Maurice De Wulf . . . was honored as professor at the Institut Mercier which he founded. . . ." The Institut Superieur de Philosophie at the University of Louvain, sometimes known as Institut Mercier, was founded by Mercier, and Dr. De Wulf was one of the first professors in the new school, selected by Mercier, from among his former pupils. I have known him personally these many years, and I am sure he claims no honors not due him.

J. B. CULEMANS.

BOTH SIDES OF A QUESTION

Brunswick, Me.

TO the Editor: What I enjoy very much is your "Communications." There is democracy! It makes me feel that the existence of Republican, Democratic, Socialist, Fascist, liberal, radical, conservative, dry and wet newspapers or journals is unconstitutional and scandalous in this country. For, indeed, do these equally represent both sides of a question? No!

Yours for social justice,

G. D.

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BOOKS

Initiation

Geoffrey Chaucer, by John Livingston Lowes. Boston: Houghton Mifflin Company. $2.50.

DURING the last quarter of a century American scholars by right of high achievement and by might of numbers have ruled Chaucerian studies as their own demesne, and this despite an occasional Cowling or Sisam or Chesterton to champion the cause of their compatriot. We do not mean to arrogate to ourselves exclusive honors. Only too grateful are we for the labors of Aage Brusendorff of Denmark, who has shown us largely what to avoid, of John Koch and Max Kaluza of Germany, of Canon Looten of France. But it is idle, surely, to blink the fact that nowhere outside our own country today do we find such solid and diversified achievement. We naturally call to mind the edition of "Troilus" by Professor Root, whose "Poetry of Chaucer" has long been thumbed and underscored by neophytes, as has, for a shorter span, Professor French's "Handbook." Professor Kittredge, in "Chaucer and His Poetry," not only has written a penetrating study but has furnished a model of exquisite prose as well, and by this rare combination has kindled an enthusiasm for Chaucer in more breasts, probably, than has any other single book of Chaucerian interpretation. There is Professor Manly, who has trained many a scholar, whose edition of the "Canterbury Tales" is a treasure-trove indeed, and whose "New Light on Chaucer" delights the lover of detective work where fact may be stranger than fiction; and there is Edith Rickert, who has unearthed a wealth of biographical details in the life of the poet; and finally, there is Professor Robinson, whose recent edition of Chaucer is a veritable model, meticulously exact, the notes selected and condensed with rare judgment and critical apparatus beyond reproach.

I mention only a few of the distinguished names in this field, in order to suggest that any contribution to the study of Chaucer on this side of the Atlantic must be prepared to challenge and to rival an unusual norm of excellence. That Professor Lowes would meet this challenge was a foregone conclusion to all who know his previous writings. It is fitting, at the outset, to invite attention to the ease and gracious ebullience with which an amazing erudition is expressed.

"Geoffrey Chaucer" was a series of lectures given at Swathmore College; these "are printed essentially as they were delivered." In the first chapter Lowes deals "with Chaucer's timeless creations upon a time-determined stage"; and he warns us that "for Chaucer's planes of reference we must go back to a pre-Copernican, pre-Newtonian, pre-Einsteinian world—a world to us as fantastic, but less fantastic, perhaps, than ours will be five hundred years from now." The second and third chapters review and reinterpret the chief facts of Chaucer's life and of his reading. To many readers the fourth chapter, "Old Forms and New Content," will prove the most stimulating. Lowes would analyze the transmuting of

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NEXT WEEK

ANTI-RELIGION IN RUSSIA, by J. Aufhauser, tells of the operations of the Five-Year Plan for the spread of atheism. This campaign is planned to bring all religious belief and all worship of God to an end in the Union of Soviet Republics by May, 1937. Militant atheism, declares the writer, has been spread from Russia to Germany, Great Britain, Spain, Mexico and Japan and gained millions of propagandists among dissatisfied elements. . . A PLANNED THEATRE, by William J. O'Neill, describes the steps being taken to launch a theatre project, similar in general design to the Theatre Guild, which would give expression to Christian standards and ideals. The theatre would not be an exclusively Catholic one, though predominantly Catholic in executive personnel. It is scheduled to open in the fall of 1935, the intervening time being spent in organization and the selection of plays. . . FRUIT PEOPLE, by Charles Morrow Wilson, is a colorful account of one of our major American industries and of the large army of transient workers who sustain it by moving with the progress of the weather and the ripening of the crops. This is an informative and entertaining story of harvestings which occupy approximately a million people in part-time and transient labor. . . CHINESE DAMIEN, by James E. Walsh, tells of an undeniable eccentric —"He was not a saint; he was not even a model. But he was a first-class leper man. He lived for lepers, and lepers will yet live because men of his type have lived and died." This is a moving and vivid vignette of heroic charity.

source-material into the living art, and the reader is permitted to penetrate a little, at least, into the mystery of authorship, as he did once in "The Road to Xanadu." How welcome would be a similar treatment of Milton. A far cry from Chaucer to Milton, and yet two poems in some respects as different as their authors are different one from another, "The House of Fame" and "Lycidas," present striking parallels: both precede the greater works, both are inextricably bound up with their respective author's past reading with almost countless echoes therefrom, and both are so dissimilar from anything written in the given genres before, that each is a unique contribution to art, as well as the revelation of a unique personality. It might be that "Lycidas" would yield a harvest surpassing in richness that reaped by Professor Lowes from "The House of Fame."

After an appreciation of "Troilus and Criseyde," the book concludes with a chapter, "The Human Comedy," an elaboration of the last two chapters in "Chaucer and His Poetry." For both Kittredge and Lowes begin to feast from the Prologue's plenty, but neither is able to stop there. As Kittredge wrote eighteen years before: "We must not stop with the Prologue: we must go on to the play. The Pilgrims are not static: they move and live"; so Lowes: "The Prologue gives us the tellers—statically, in their potentialities. But as the cavalcade moves on, the static becomes dynamic." And once more Kittredge: "The 'Canterbury Tales' is, to all intents and purposes, a human comedy." It is upon this foundation that the erstwhile pupil builds his super-structure. Lowes should be read with Manly, as well as Kittredge, in mind. Here is a combination to enthral the Chaucer lover.

Professor Lowes has disarmed the only pertinent objection to his book, when he states that "the requirement that the lectures he published as lectures precludes references and notes." These undeniably would have greatly enhanced the value of this very valuable study. And there is no index.

CORTLANDT VAN WINKLE.

A Modern Genius

Paderewski, The Story of a Modern Immortal, by Charles Phillips; with an Introduction by Edward M. House. New York: The Macmillan Company. $4.00.

MR. PHILLIPS has written the first biography in English of Paderewski, who seems a Colossus of Rhodes astride two careers. It is a scholarly work of vast scope and tireless research, with a wealth of quotation as to Paderewski's world supremacy as a pianist, his genius as a composer, an orator, a statesman. The book offers also a revealing portrait in polished English, vividly alive with the virtuoso's conversation on every conceivable subject.

In so far as the musical side of Paderewski's career is concerned, Mr. Phillips acknowledges the help of his friend Sigismond Stojowski, one of the few pupils of Paderewski. The author's enthusiasm for Poland dates back to the days of his friendship with Modjeska and

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his service with the American Red Cross in Poland, 1919-1922. Both gave him opportunities for intimate contacts with Paderewski, as Premier and as a friend.

The slogan of Paderewski's life has been "Fatherland before everything, art afterwards." When a child of three, his home was sacked and destroyed by the Cossacks and his father was taken prisoner in the Polish Rebellion of 1863. His grandfather died in exile in Siberia. Paderewski's great symphony, "B Minor" (1910), is an evocation of these childhood memories, and a tragic cry for Polish freedom.

There are many exciting close-ups of Paderewski as Prime Minister, his troubles with Pilsudski, his struggles against radicals and Reds and fights for his own life. Colonel House said of him at the end of the Peace Conference, June, 1919: "He left Paris in the minds of his colleagues, a statesman, an incomparable orator and linguist . . . one who had the history of his Europe better in hand than any of his brilliant associates." Paderewski speaks eight languages.

In summing up, Mr. Phillips sees "balance"—harmony of the body, mind and soul—the force behind the genius and character of Paderewski; he sees his spirituality as the source of his "hypnotic" personality; he believes like so many of the Poles that Paderewski was "foreordained" as the "Saviour of Poland," that he is "one of the great personalities of all time . . . whose character is one of the priceless possessions of our age." Paderewski is a Catholic of great faith, without a blemish on his public or private life. Now seventy-four, and booked for a concert tour, 1934-1935, he says, "When I quit, I die."

Mr. Phillips's work is well indexed, has a complete bibliography and lists of Paderewski's compositions and recordings, and should remain the chief source book. It is attractively bound with Paderewski's and the late Madame Paderewski's photographs.

LORNA GILL.

"The Pure Flame"

A Nest of Simple Folk, by Sean O'Faolain. New York: The Viking Press. $2.50.

THE title of this novel seems ironic in the extreme. Perhaps it is meant to be so. Surely these Irish folk of whom Sean O'Faolain writes with both power and beauty are anything but simple. And the connotation of "nest" suits them not at all. They are avaricious, cruel, self-centered, tenacious of those they love, superstitious, lustful, somber, poetic, even desperate; and nothing could well be more complex than the situations in which they invariably find themselves. They scheme to possess land not worth possessing; they quarrel over the dead and over the living. In the first unforgettable scene they harry a dying man to make a will in the last words he can utter on this earth, forcing gestures from him when words are impossible. Their hatreds are not simple, nor are their loves.

But simple or not they are intensely memorable, partly because of themselves, largely because of the art of their creator. The settings in which they labor and suffer,

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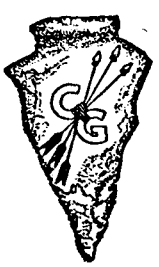

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hate and love, are memorable—their brown-thatched cabins, their swampy fields, their dark fireside corners, their muddy roads and ditches, their filthy barnyards, their wild hedges and emerald hills. They read odes of Horace in one breath, play the flute in another, and quarrel over the dead in a third. An old man dying tells the time by the sun on his linden trees and knows the seasons by the flight of long-familiar birds across his window. In their better moments these people love the clouds and the silence of solitary places, music and sunlight and prayer; in their worst they suspect all they have once loved and turn revengeful eyes upon all who stand in their way in the small paths they tread. But they are all alive in every speech and in every action, indeed they are so terribly alive that their life reminds one of "the pure flame" of Sir Thomas Browne's beautiful definition.

In fact, one simply cannot be indifferent to this book, its matter or its manner. Call it sordid or cruel if you like, but once within it you will never miss a page. You will be carried along by the very force which penetrates and permeates its every paragraph. And if you are a lover of English style, you will be envious and grateful before its description, the rhythm of its diction and its phrasing, the simplicity and rapidity of its never-flagging dialogue. You may perhaps well question whether its people are fit subjects for art, but you will never question whether or not they are artistically portrayed. For Ireland lives here, its country, its towns, its cities, over a space of sixty years from 1854 to 1916; and the Irish nature is here, not only pictured but explained as few books have pictured or explained it.

This is a book both tragic and beautiful, both melancholy and filled with light. And among the several Irish novels of the last months it holds a high and well-deserved position.

MARY ELLEN CHASE.

Reminiscence

Letters to Mary Marchioness of Salisbury, Countess of Derby, 1862-1890; *with introductions and notes by the Lady Burghlere. New York: The Macmillan Company.* $6.00.

THAT these letters scored an extraordinary success in London society, would indicate how little, in spite of the World War, this society has changed. They are the letters of people who while playing at politics, and imagining that they direct them, yet ignore the far greater game of struggling for life. They constitute a superficial correspondence concerned with the superficial sides of questions, the real importance of which so far as the march of the world is concerned their writers failed to see. Somehow they brought back to my mind scenes of rural England such as I knew it before the cataclysm of 1914. Looked at from this point of view, they are certainly pleasant reading. But I doubt whether they will ever be consulted by any serious student of history, because they tell nothing that was not known before. Indeed there seems little to recommend their

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publication. Not one among them is well or even cleverly written, and not one among them gives us an accurate picture of what they describe, as do the letters of the Marquise de Sévigné, or even those of Prosper Mérimée to his famous Inconnue.

The only really interesting bit of information which I found in this volume, is contained in a letter from Queen Sophie of Holland in which she says that it was Queen Augusta of Prussia who, intimately connected with the father of Prince Leopold of Hohenzollern, had invented the candidature of the latter as King of Spain, and how Count Canitz, Prussian Minister in Spain, had worked for it. This I had heard years ago from the Empress Frederick but had never mentioned it in any of my books, for fear of being accused of having invented the story.

What makes this volume extremely difficult to read is its editing. The separate introductions to each and every year covered by this correspondence are useless, and the notes at the end of each chapter or year, would have been more useful as footnotes.

CATHERINE RADZIWILL.

Disarmament

Merchants of Death, by H. C. Engelbrecht and F. C. Hanighen. New York: Dodd, Mead and Company. $2.50.

THIS book is certainly timely, and almost necessarily interesting, dealing as it does with the arms merchants and their romantic wares. However, the publicity recently given armament manufacturers (a large part of it derived from the authors of this book), if it has whetted the public appetite for the present volume, has also seriously cut down the novelty of the revelations it contains. The whole exposé sounds, somehow, like a long preface.

This is true of different chapters in different degrees. The difficulty is evidently in covering the enormous bulk of material, and in presenting a proper general perspective of the men and methods together with convincing and interesting actual examples. The chapter called "The Menace of Disarmament," which traces the career of Mr. William B. Shearer from 1927 to 1929, is most successful in making a reader feel he is really on the inside. The chapter about the Schneiders of Creusot, on the other hand, is a good example of one that gives a rather general view and leaves the reader waiting for intimate and gossipy details.

The writers assert with authority: "Disarmament is thus a problem of our civilization. . . . The problem of disarmament is therefore the problem of building a new civilization." Messrs. Engelbrecht and Hanighen rather present data for the builders than show private blue prints for the task. Their carefully gathered material (there is a tremendous bibliography, and every chapter has protecting references) photographs an evil symptom of great proportions, but too few details stand out in bold relief. The picture is full, but not quite luridly enough alive.

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In his introduction to the abridge edition of **THE MYSTICAL DOCTRINE OF ST. JOHN OF THE CROSS** ($1.50) just published, Father Steuart says: "Even those who will never go far along this way will derive benefit (more perhaps than they would be willing to admit) from ideas so lofty and so ennobling."

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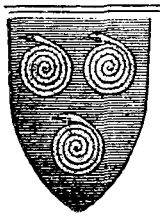
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Briefer Mention

Reason and Beauty in the Poetic Mind, by Charles Williams. New York: Oxford University Press. $2.50.

MR. WILLIAMS'S criticism has gained steadily in vogue and influence. It may, perhaps, be accepted as exposition of the autonomy of poetic art, though the experience underlying this is seen as bound by definite "choice" and perspective. This conception is, of course, open to debate. One cannot, however, well doubt that Mr. Williams succeeds in making clear added reasons for the enjoyment and "use" of great verse. The present book is a companion volume to "The English Poetic Mind." Whereas that concerned itself with the crisis discernible in Shakespeare and Wordsworth as a consequence of which these poets became aware of the moral and intellectual duality of their worlds, the present book has to do chiefly with the fusion of reason and beauty suggested again by Wordsworth but attempted in varying ways by Pope, Spenser, Keats, Milton, Browning, Shakespeare. The law of symbolism is "that the symbol must be utterly itself before it can properly be a symbol." Spenser therefore fails to achieve wholeness, as does Keats also, because of his "evasion of identity." In Shakespeare the fusion is complete. Yet possibly the finest passages in the book are still those which deal with Wordsworth, to whose poetry Mr. Williams's doctrine is most closely allied. It is a critical treatise which may seem nebulous but which can render the inestimable service of curing the reader of mechanical superficiality.

On Reading Shakespeare, by Logan Pearsall Smith. New York: Harcourt, Brace and Company. $1.50.

A NEW edition of Professor Smith's little book ought to receive a more than perfunctory welcome. It is Shakespeare idolatry of the most abject kind, but remains steadily whimsical, personal, pertinent and in general very charming. Of course the author has not written a treatise. His is just a current of reflection, sometimes almost aphoristic.

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